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VII, No. 1. OM WHOLE No. 73.

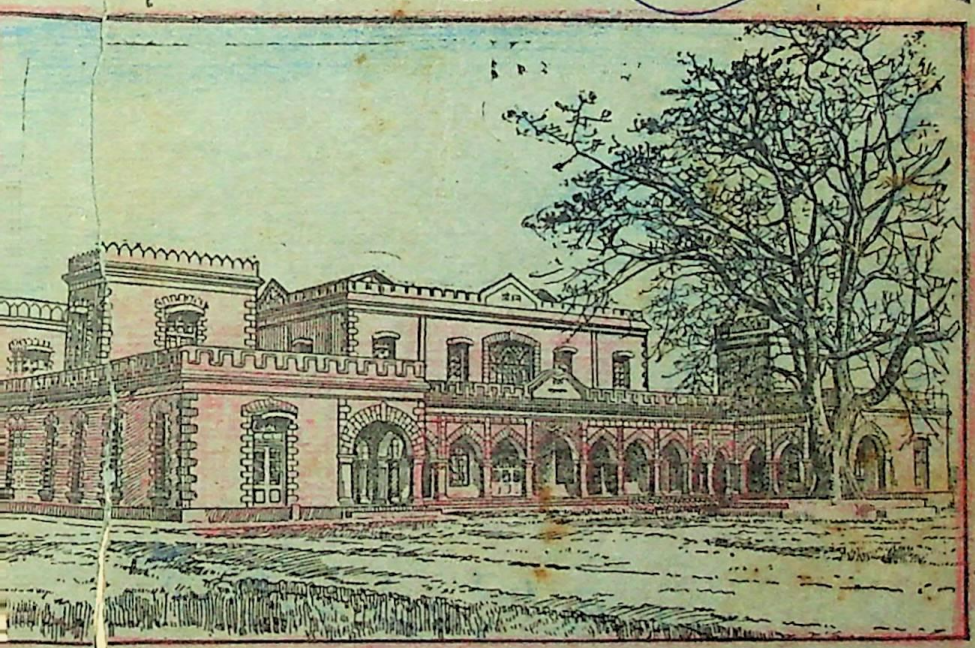
THE VEDIC MAGAZINE

AND

Gurukula Samachar.

Edited by Prof. RAMA DEVA, B.A., M.R.A.S.

ASARH, 1970.



e com end this Magazine which is to be conducted "on broad and catholic lines and in a absolu independence and fearless regard for truth," to the notice of all who are interested n the edic law and literature but in the regeneration of the country.—*The Indian Spectator.*

sa run its articles afford interesting reading and its contributors are men who may be hear —*The Hindustan Review.*

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The Reader's Guide.

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The Vedic Magazine for Asarh, 1970 opens with an article on ' Vedic Theism Vindicated." It is a criticism of the first lecture of Dr. Flint's " Theism." In this article the writer successfully combats the view of Dr. Flint that the only theistic religions are Judaism, Christianity and Islam and proves that if the learned Doctor's proposition that the idea of Godhead is of Divine origin be accepted, the Veda alone can lay claim to Divine Revelation. The Revd. J. C. Hoyland, B. A., writes a beautiful article on Prophets. The style is superb and the mission of the Gurukula is magnificently set forth. "The Gurukula," the Revd. gentleman rightly says, " should never for one moment weary in her quest for the truth." Mr. Myron H. Phelps continues his interesting and illustrated description of the ' Saraswati Yatra." " Narayana " writes on " Rishi Dayananda—A Universal Prophet" and proves exhaustively that Dayanand's mission is not bounded by temporal and spatial limits but is for all time and for the entire human race. He quotes profusely from the *Sattyarath Prakash* in support of his thesis. Our esteemed friend Revd. Andrews contributes "A New Year's Hymn " instinct with a tone of lofty spirituality and redolent of fervour. Professor Balkrishna, M. A., continues his learned dissertation on " Sanskrit, the Mother of Aryan Languages." Revd. Andrews challenges some of the conclusions summed up by Mr. Stokes in his thoughtful article on " The India of the Future " that appeared in the Gurukula number of the Vedic Magazine. The subject is important and fraught with momentous issues and we hope it will be fully thashed out in our columns. We invite contributions on the subject from all who have thought over the matter. In the " Literary Supplement " there are reviews of Mrs. Sarojani Naidu's " Bird of Time," Ratan Devi's " Thirty songs from the Panjab and Kashmir," Mr. Sen's " Holy City of Benares " and some Arya Bhasha (Hindi) books written by ladies. A section on " Divine Wisdom " is a new feature of the Magazine. The Vedic conception of Government is presented in the words of the Veda itself. Under the heading of "Ancient Aryan Civilization and Culture " there are quotations from standard works bearing upon " The Ancient Aryan Ideal of Brahmanhood " and " Scientific Knowledge of the Ancient Aryans." The Editor writes notes on Anarchism, Lady Hardinge's graciousness to him, the C. H. C. Imbroglio and Brahmo self-complaisance. The Gurukula Samachar is interesting reading. It embodies graphic and vivid descriptions of celebrations of national festivals and picnic parties.

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THE Vedic Magazine

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु)

"Of all gifts that of Divine knowledge is the highest and the noblest."—*Manu.*

VOL. VII. } ASARH, 1970. { No. 1.

Vedic Theism Vindicated.

A CRITICISM OF DR. FLINT'S THEISM.

LECTURE I

DR. FLINT SAYS,

"There are but three theistic religions—the Jewish, the Christian, and the Mohammedan. They are connected historically in the closest manner—the idea of God having been transmitted to the two latter, and not independently originated by them. All other religions are polytheistic or pantheistic, or both together. Among those who have been educated in any of these heathen religions, only a few minds of rare penetration and power have been able to rise by their own exertions to a consistent theistic belief. The God of all

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those who believe in God, even of those who reject Christianity, who reject all revelation, is the God of Abraham, Issac, and Jacob. From these ancient Jewish fathers the knowledge of Him has historically descended through an unbroken succession of generations to us. We have inherited it from them. If it had not thus come down to us, if we had not been born into a society pervaded by it, there is no reason to suppose that we should have found it out for ourselves, and still less that we should merely have required to open our eyes in order to see it. Rousseau only showed how imperfectly he realised the dependence of man on man, and the extent to which tradition enters into all our thinking, when he pretended that a human being born on a desert island, and who had grown up without any acquaintance with other beings, would naturally and without assistance, rise to the apprehension of this great thought. The Koran well expresses a view which has been widely held when it says " every child is born into the religion of nature; its parents make it a Jew, a Christian, or a Magian." This view is, however, not a true one. *A child is born, not into the religion of nature, but into blank ignorance; and left entirely to itself, it would probably never find out as much religious truth as the most ignorant of parents can teach it.*"

We pass over the palpable inconsistency in this argument. If a child born in the desert—no matter what his natural capacity—can not by his unaided exertions find out even what the most ignorant father can teach it, how can even minds of rare penetration arrive at the monotheistic conception in a heathen age ? Again the question naturally arises that if a human being cannot learn anything about God by his unaided exertions and must always depend upon living teachers and vital traditions of the past, how could humanity at the commencement of the present cycle of creation when *ex hypothesi* there were no teachers and no traditions have acquired a correct knowledge of God ? Dr. Flint can only answer that it could not have acquired

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and did not acquire any knowledge of God before the birth of Judaism. Can we believe that the Almighty Father is Just and Merciful and at the same time believe that for millions of years He kept His children ignorant and barbarous and did not even reveal His own attributes to them ? What fault had generations of men born before Judaism committed that a Merciful God should have consigned them to a life of barbarism, wickedness and sin and to conditions of misery not of their own creation. This is inconceivable and no thoughtful theist can subscribe to this view. Moreover it is historically false that Judaism was the first theistic religion in the world. All ancient religions preached monotheism.

In Nelson's Cyclopædia we read :

> " Their (*i.e.*, of the Babylonians) *earliest* chief divinity was apparently the God Era, lord of the deep, *possessor of unsearchable wisdom, and creator of all things.*"

In the Encyclopædia Brittanica (11th Edition) we read that the ancient Babylonians were strict monotheists who worshipped one God under the designation of Iluth. Mr. Francois Lenomant tells us that the Assyrians believed in the organising and creating spirit Bel who evoked the material universal out of chaos. Dr. Tiele says that not a few texts of the ancient Egyptian religion give evidence of a sublime conception of God and fervent outpourings of religious feeling. Rev. Sir George Cox says that in the religious literature of the ancient Greeks and Romans we have clear assertions of human responsibility to the unseen and all-seeing Father. An ancient Zoroastrian text declares:

> 1st Hà—" The great Hormuzd, of glory and brightness, the highest, the all-virtuous, the greatest, strictest, the all-wise, of the purest nature, the holiest, lover of gladness—invisible to the visible, the increaser,—He created our soul—He moulded our body—He gave us existence."

Laot-yu, the great Taoist teacher, who flourished many centuries before Christ says on the authority of

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teachers still more ancient—teachers whose age is lost in the dim mists of hoary antiquity :—

> " Formless it is the source of every form we see ; inaudible, it is the source of every sound we hear ; invisible, it is that which lies behind every external object in the world ; inactive, it yet produces, sustains, and vivifies every phenomenon which exists in all the spheres of being."

As regards the monotheistic character of Vedic teachings there can be no doubt whatever.

In the Rig Veda we have a clear and unequivocal assertion of the Unity of Godhead made at least thrice—once in the beginning, once in the middle and once towards the conclusion—

(1). Though One, He is called by the learned by many names such as Agni, Yama, Matrishva.

(1, 164, 46)

(2). This is, ye Wise, your great and glorious title that *all ye Deities abide in Indra.* (III, 54,17. Griffith's translation).

Griffith thus explains the words italicised :

' The meaning, as Professor Ludwig points out, is that the Glory of the Gods consists in their recognition *as forming a part of the true supreme and all-embracing divine principle in which as the absolute God, all their individual attributes are absorbed and vanish.*"

(3). Mighty in mind and power Visvakarman, Maker, Disposer, and most lofty Presence. Their offerings joy in rich juice where they value One, only One, beyond the seven Rishis. Father who made us, He who, as Disposer, knoweth all races and all things existing, even He alone, the Deities' name-giver. Him other beings seek for information (X, lxxxii, 2, 3, Griffith's translation).

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In the Yajur Veda we read :

" He is Agni, He is Aditya ; He is Vayu, He is Chandrama, He is Shukra, He is Brahma, He is Apah, He is Prajapati. All twinklings of the eyelid sprang from Purusha, resplendent One. No one has comprehended Him above, across or in the midst. There is no counterpart of Him whose glory verily is great." (32, 1, 2, 3).

The Atharva Veda declares :

"He is the sole, the simple One, the One alone. In Him all gods become *simple* and one."

The monotheistic teaching of the Veda is now so patent that no scholar who cares for his reputation would deny this fact. In the latest edition of the Encyclopædia Brittanica it is explicitly asserted by Andrew Lang that in the Rig Veda many outpourings have the ring of monotheistic fervour. Even Monier Williams acknowledges that a few of the hymns appear to contain the " simple conception of one divine self-existent Being."

We thus see that it is wrong to say that Judaism was the first religion to preach monotheism. We find on the contrary that the Veda which is believed by its adherents to be eternal and which is admittedly the oldest record in the history of the world was the first to teach monotheism. Now according to Dr. Flint man cannot come by a knowledge of God for himself. Says he :

" It (the idea of God) has come to us by a long, unbroken tradition ; and had it not come to us, *we should of a certainty not found it out for ourselves*..... Probably we cannot estimate too humbly the amount or worth of the religious knowledge which we should have acquired, *supposing we acquired any, if we had been* left *wholly to our unaided exertions*—if we bad been cut off from the general reason of our race, *and from the Divine Reason, which has never ceased to speak in and to our race.*"

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The idea of God is found in its perfection in the Veda. It cannot be acquired without the aid of Divine Reason. God, therefore, must have vouchsafed the idea to the promulgators of the Veda in the beginning of creation. If this conclusion is accepted—and no one who accepts Dr. Flint's premises can escape it—we must not only believe in the Divine origin of the Vedas but also in another theory which Dr. Flint summarily and with strange inconsistency rejects. Says he :—

> "There have, it is true, been a considerable number of theologians who have traced all religious beliefs to revelation. They have conceived of the first man as receiving the knowledge of God by sensible converse with Him, and of the knowledge thus received as transmitted, with the confirmation of successive manifestations to the early ancestors of all nations. The various notions of God and a future state to be found in heathen countries are, according to them, broken and scattered rays of these revelations, and all the religious rites of prayer, purification, and sacrifice which prevail among savage peoples are faint and feeble relics of a primitive worship due to divine institution."

Dr. Flint says that those who hold this view are far behind the scientific knowledge of their age and that this theory is untenable in the light of comparative mythology. One fails to see why a man who holds that the idea of God has not changed since the time of Abraham does not go against the conclusions of the Evolution Theory, while a man who holds that this idea has come down to us from a still remoter past makes an unscientific statement. Those who appeal to the evolution hypothesis cannot logically put forward the view that modern theism is theism of the time of Jacob and those who believe that the idea of God is of Divine origin cannot logically deny the revealed character of the earliest repositories of religious knowledge. The later scriptures must have derived this knowledge

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from the earliest records, but the earliest scriptures must necessarily have been revealed. Well may Bishop Berkley say that the first spark of philosophy must have been derived from Heaven. Again, it is not true that comparative mythology does not support this view. On the contrary, those who have carefully studied the religion and traditions of the savage races tell us that they are degenerate people who had a grand past and not primitive people who are learning the A, B, C of civilization. Says Bishop Trench:

> "In every case what they (the savages) are themselves, the remnant and ruin of a better and a nobler past. Fearful indeed is the impress of degradation which is stamped on the language of the savage, more fearful perhaps even than that which is stamped upon his form."

Mr. J. Batchelor writing about the Ainus—the very last remnant of a great pre-historic race having a religion "without any known historical beginning—" says:

> "Although the Ainu religion, as now developed, is found to be extremely polytheistic, yet the very word in use for God being of the singular number, seems to indicate that *in its beginning it was monotheistic in nature.*" *Encylopaedia of Religion and Ethics.*

Principal Fairbain whom Dr. Flint quotes in the appendix of his work does not speak with knowledge of researches in Vedic literature when he says that no traces of a primitive revelation can be discovered. The arguments of Professor Cocker, another authority whom Dr. Flint quotes, are unworthy of serious consideration for they are *a priori* and have no basis in historical records. When we know as a matter of fact that the Vedas contain the most perfect ideas of God, it is no use harping on the improbability of such ideas resting on so precarious and uncertain a basis as tradition. Again this is the only theory which explains the universality of religious ideas. Whatever was revealed to the common ancestors of all nations must be found in all races. Indian history shows that verbal revelation can be preserved with phenomenal accuracy for ages and that the statement is inadequate is a mere *ipse dixit* contrary to all human experience. If children can be taught, why not the primitive man?

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On Prophets.

(By the Rev. J. C. Hoyland, B.A.)

IT is not often that one has an opportunity of seeing prophets in the making, even two or three of them ; but as a recent visitor to the Gurukula I must bear witness that I came away from Hardwar feeling that I had seen no less than 300 prophets in training there for a future work whose magnitude no man may measure. For the better part of a week I had moved in the atmosphere of an abode of true prophet-hood. I had lived amongst men who had given up their lives to the creation of prophets, and amongst boys before whom that high calling, though it cost them sixteen of the best years of their life, was consciously marked out, and who were undergoing an ascetic strictness of discipline that they might be moulded into men worthy of the ideal to which they had given themselves. I left the Gurukula with a great and new hope in my heart—a vision of a future in which these men and others like them should not only have saved India, but through her should have brought new life to the whole world. It seemed clear that this place stands for more than it knows of—for more than the abolition of child-marriage or the purdah, for more than the spread of universal education, for more even than the uplift of the poor and debased of this great country. It stands for a demonstration before our modern world with its materialism and dying faith, of two great truths, first that character is the most precious thing in heaven and earth, and second that character can be built up only on a faith which declares that the things of the spirit are the only genuine facts, the only really moving forces, amongst men.

Therefore one will from henceforth look to the Gurukula with gratitude and an unbounded hopefulness ; and

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therefore also one may perhaps be forgiven for endeavouring to express in a few sentences some statement as to what seem to be the main essentials and ideals of a prophethood such as is to be seen in embryo at the Gurukula.

East and West unrest, revolution and crisis speak to us of a time when the earth is in sore straits, crying aloud for help and healing.

She cannot recognize her need and diagnose her case, yet every aspect of modern life tells us plainly that her most urgent need is for a spiritual leadership of strong men, by whom the things of sight and sense, after which the nations run wildly, shall be esteemed as nothing beside the things of God and the treasure of God-given and God-inspired personality. In the old days, in times of distress and popular upheaval, again and again, in India, China, Syria, Arabia, mediæval Italy, and a hundred other lands, there would arise a man or a body of men who could say with absolute conviction "Thus saith the Lord—this is the Truth for our time"; and at once the people would listen, for the prophet spoke with authority and not as the ordinary teachers of the day. But to-day it is not so; to-day the whole earth is become sceptical and unbelieving; it asks for reasonings rather than for revelations; it sifts scrupulously every new doctrine; and in so doing it loses the Truth that it needs; the scientific method of research has closed men's eyes to every aspect of truth that is not communicated to them in strict accordance with that method. Therefore it is probable that our new race of prophets will rely rather on the sheer force of pure character than on any new doctrine of religion or on any new scheme of reform.

They will be men who shall convince others by their lives rather than by their words. They will thus be committed to a far longer and a far harder process, but to one which in the end is infinitely more safe. There is no arguing with the logic of a true, self-forgetful, upright life.

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What our earth needs, what India needs, is a race of prophets of the Perfect Life, coming from the seclusion of the Gurukula as the prophets of old came from their deserts and jungles, committed to the high emprise of living far and wide, in lowly places or in high, the highest and most stainless life of devotion to the service of other men.

But if this immeasurably high ideal is to be achieved, either in general, or in the case of the individual Messenger, the men that go forth from the Gurukula must preserve and follow up that deep earnestness of spiritual purpose which they have learnt there. On their hearts must be branded the Name of God as it is blazoned above their College; for it is only as the apostles and slaves of that Name that they can for one moment achieve success in their mission. At that Name our modern civilization, in its arrogant folly, has learnt to laugh, and therefore that civilization must ever fail to satisfy the deepest needs of man's life; but we knew that apart from God no true personality, no strong character, can be built up; and therefore it is ours to stake everything upon the sufficiency of the Unseen and to go out into the world that we may save it by the unquenchable might of our faith and our love.

If the Gurukula shall be able to send out men of this stamp, she will indeed be the mother of prophets and the saviour of India; but if she is to be unswervingly true to this great purpose it is above all necessary that she should never for one moment weary in her quest for the truth. Those who have her destinies most at heart must pursue ever more and more zealously their resolve to restate ancient truth in such a guise as shall make it operative and mighty in the modern world. Professors and students must be united in the ambition that here truth may be followed without fear and without remission; and that He Who is Truth may in this corner at least of the wide world find loyal, devoted and heroic followers, through whom He can fulfil His will for mankind.

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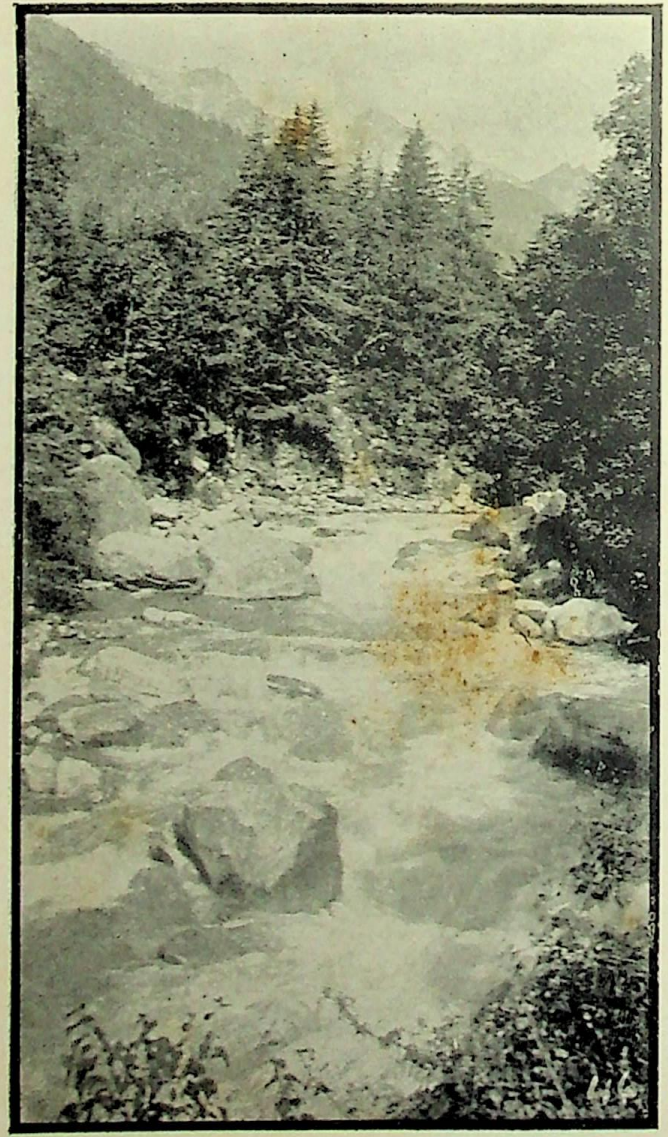

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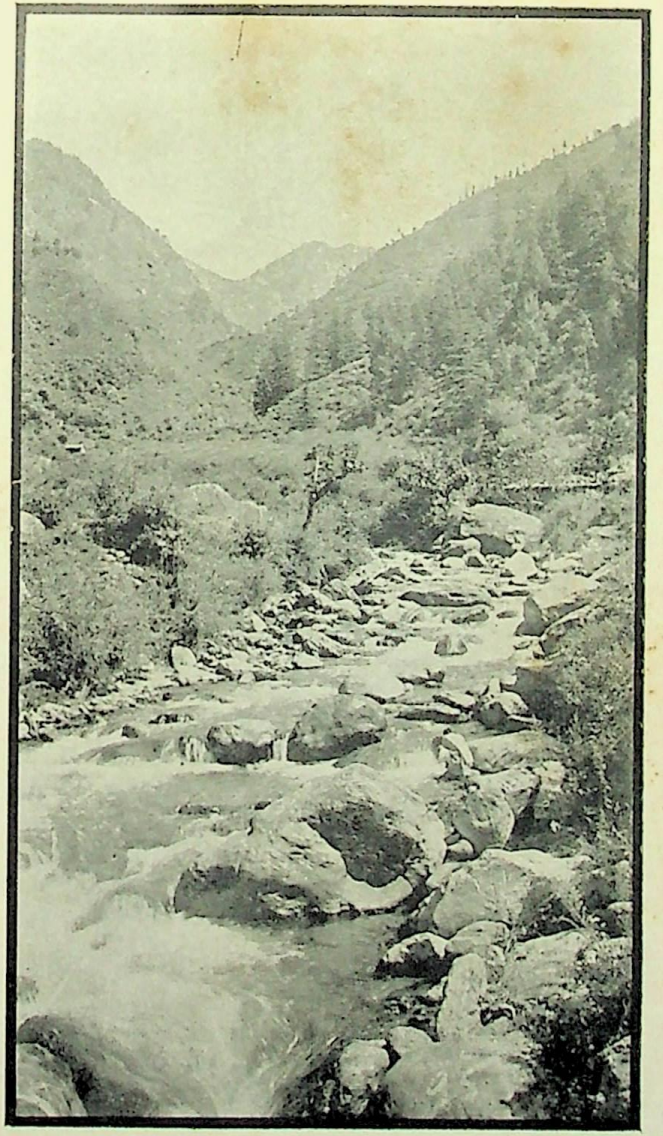

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CREEK AND RAVINE ON THE ROAD FROM KOT TO CHAWAL

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The Saraswati Yatra.

ON AN EDUCATIONAL TOUR WITH THE GURUKULA BRAHMACHARIES.

II

(By Mr. Myron H. Phelps, B.A., LL.B.)

BAIJNATH, SEPT. 7TH.

We left Dharmasala on the 5th, and passed the night on a tea Estate belonging to a friend of Mr. Nanda Lall's, about 12 miles from Dharmasala and a short distance beyond the village of *Milan*. The scenery which we passed was very fine; comprising vast gorges, no doubt channels for furious torrents in high water, extensive areas strewn with enormous boulders, evidently the relics of glaciers; these interspersed amid an otherwise continuous expanse of luxuriant river fields just coming into head and briliantly green, relieved here and there by dark clusters of foliage. The variety of level and rolling fields, hills, cliffs, precipices and ravines make up a most beautiful succession of landscapes.

Palampur, well-known as a pioneer in the tea-raising industry of these regions, was our next halt after a march of 9 miles. The first portion passed through a continuation of the splendid scenery of the previous day; the latter part largely through uncultivated pine glades and pine forests, pleasant but less interesting. We are put up in the house of another of Mr. Nanda Lall's many friends, finely situated in a tea garden, with a swift cold stream, admirably adapted for bathing, at the foot of the short hill.

The water now is considerably colder than that of the Ganges at Hardwar, and one does not care to tarry long in it.

To-day we came 11 miles to this place, and again we were indebted to a friend of Mr. Nanda Lall. The bungalow is finely situated near the side of a gorge. The town stands

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in a very beautiful and extensive valley in which the profusely varied scenery, somewhat similar to that of two days back, is made up of wide and deep ravines; the steep sides of which, however, are richly green and largely cultivated, lending a unique feature to the landscape, and of extensive terraced slopes clothed with a vividly coloured mantle of luxuriant rice plants in head, with many dark groves of clustering trees scattered everywhere. There is great variety in the configuration of the landscape and its brilliant coloring gives it great charm. To the north is an inspiring back ground of lofty Himalyan foot hills. I think I have never seen so beautiful a country.

It was this region about which Mr. Munshi Ram spoke to me in very enthusiastic term before we left the Gurukula, and so far as the eye could judge he was beyond doubt quite right.

Alas, I have been told that Baijnath is not healthy. The large amount of rice cultivation is said to render the locality malarious.

JATINGRI, SEPT. 9TH.

Two miles beyond Baijnath we entered the Mandi State, and stopped at the Dhelu rest-house, 13 miles further on. Shortly after leaving Baijnath we found the valley becoming much narrower, and though the scenery continues to be very fine, it is considerably more rugged. We are situated here on a high point of the north bluff, commanding a splendid view up and down the valley.

The boys made the 15 miles from Baijnath in 4 or 5 hours, between 5-30 and 10-30. I fear I must criticise them for going too fast. One should never make a race course of a mountain path. Nature is a modest maiden, and veils her charms from the hasty traveller.

To-day we have come 12 or 14 miles. The path ascended gradually for the first half, and then very rapidly. We are again entertained in the State rest-house—a hospitality which British India does not extend but which the

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NEAR KULU LOOKING BACK.

NEAR BAIJNATH.

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NEAR BAIJNATH.

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Native States always accord. It is quite cold. Jatingri is said to have a climate like that of Scotland, though why it should have been singled out for that doubtful compliment I do not know. The scenery is rough and fine.

KULU (OR SULTANPUR), SEPT. 12TH.

From Jatingri we proceeded 10 or 12 miles, through fine and wild mountains to another State rest-house at Bhadwani. That house was most magnificently situated, commanding a superb and extensive view of mountain tops. One would have spent many days here, but the exigencies of the trip forced us to proceed. At these lonely spots provisions for our large party have to be ordered in advance, and plans could not be changed to suit the preference of the moment.

Next day's march, which brought us to Kulu, covered 18 miles. First came the Bhabbu Jat pass (10,000′), the ascent to which was rough and steep and very trying. On this path one of our mules succumbed. From the pass to Kulu, 13 miles, the road is excellent and the scenery superb. The enormous mountains produce a profound impression of massiveness. As one journeys on, scene follows scene in the changing landscape, each more impressive than the last. It is a very fine and grand succession of views.

Kulu lies at an elevation of about 4,000′, on the bank of the Bias. The valley is surrounded on all sides by lofty mountains, which give an equability to the climate. We have yet seen no signs of the fruit gardens which have made the name famous. These lie, we are told, for the most part further up the valley.

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Rishi Dayanand—a Universal Prophet.

(By "Narayana.)"

OF the great men that India has given birth to in modern times, perhaps, none shines so bright as the Rishi of the 19th century. Being the greatest man of his time, he has been misunderstood the most, since every great man is bound to be misunderstood. Men of perverted judgment and biased minds have often imputed to him motives, that he even did not dream of. Amongst other charges that are brought against him, a very common one is that of being a revolutionary. Those who bring this charge against that ascetic who had abjured the world foreget that Dayanand—a true Sanyasi—was a lover of all men irrespective of caste or creed, race or religion. His was a mission, that was not confined to any geographical or political area. His message was meant for humanity at large, and for humanity did he breath, live and die.

Them who do not feel inclined to shave this view, I want to take with me through the works of that mighty master to assure them that Swamiji was indeed a prophet for the whole world.

The Satyarath Prakash is the *Magnum Opus* of the Rishi and to it shall we refer first.

In the preface to the Satyarath Prakash Swami Dayanand writes:—

"Though we were born in Arya-varta and still live in it yet just as we do not defend evil doctrines and principles of religions prevailing in this country, on the other hand expose them properly, in like manner we deal with alien religions. We treat the foreigners in the same way as we do our countrymen as far as the good of the human race is concerned. It behoves all men to act likewise."

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To lay greater stress on this idea, he says :—

"The only way of bettering the state of *mankind* is to preach the truth."

Towards the conclusion of this preface he states : "We endeavour for the betterment of the *Human Race.*"

In the Introduction to the 11th Chapter of the same book, Dayanand earnestly prays unto the High and Holy to inspire the souls of all men to strive to have one great religion on earth. The Introduction to the 12th Chapter contains the following significant words : "To conduct debates oral or written in a friendly way in order to uphold truth and destroy falsehood is the bounden duty of *all men.* Else men will not be able to progress."

While introducing his criticism on the Bible, the Rishi speaks in the following strain : "By this writing it is intended that ALL MEN should easily see, discusss and write.....It is proper for EVERY human being after perusing the books of different religions to give or publish their opinions for or against them." In the foreword to the 14th Chapter, which contains a critical study of the Quran, occur the following pregnant words : "The aim of this criticism is to contribute to the elevation of the HUMAN RACE and to enable ALL MEN to sift truth."

At the end of the 14th Chapter Dayanand introduces the list of his beliefs with the following beautiful passage :—

"I believe in a religion based on universal all-embracing principles which have always been accepted as true by mankind, and will continue to command the allegiance of mankind in the ages to come. Hence it is that the religion in question is called the PRIMEVAL ETERNAL RELIGION, which means that it is above the hostilities of all human creeds whatsoever. Whatever is believed in by those who are steeped in ignorance or have been led astray by the sectaries is not worthy of being accepted by the wise. That faith alone is really true and worthy of

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acceptance which is followed by APTAS, *i. e.*, those who are true in word, deed and thought, promote public good and are impartial and learned ; but all that is discarded by such men must be considered as unworthy of belief and false.....I offer the statement of these beliefs for the acceptance of all good men. That alone I hold to be acceptable which is worthy of belief by *all men in all ages*.....My sole aim is to believe in truth and help others to believe in it, to reject falsehood and help others to do the same. Had I been biased, I would have championed any one of the religions prevailing in India. But I have not done so. On the contrary, I do not approve of what is objectionable and false in the institutions of this or any other country, nor do I reject what is good and in harmony with the dictates of true religion, nor have I any desire to do so, since a contrary conduct is wholly unworthy of man."

In his beliefs he first speaks of God ; and the way in which he speaks of the Lord in significant of Dayanand's spirit. God is "awards all souls the fruit of their deeds *in strict accordance with the requirements of absolute justice.*" Dayanand's God is not a partial God. He is not a God of a chosen race, not a God of the promised land. Need it be said that the Bhakta of such God, cannot be partial or unjust. Indeed he cannot be so, for his Dharma (duty) is "the practice of *equitable justice* together with that of truthfulness in word, deed and thought.....in a word, that which is in conformity with the will of God....." Performance of this Dharma alone can give a man salvation hereafter and in this world his position is to be determined not by the accident of birth, not by the colour of his face, not by the land of his nativity, even not by the creed he professes, but by his *merits.* The principle is universal in its character and belongs to all nations without distinction, consequently its promulgator belongs to the world at large.

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Among the chief characteristics of Dharma, "Justice" is one. Swami Dayanand is never tired of speaking of this word. It appears to be more or less his watchword. A king is so because he follows the dictates of equitable justice and a good subject is also one who follows the behests of justice. Unless one is just he is doomed and who can be called 'just' according to Dayanand's definition? Even he who (feels for others in the same way as he does for his own self.' Verily the man who feels for others as he feels for himself, whose religion states that 'it is reprehensible to do otherwise' 'cannot be one who will be partial to his own caste or community, race or nationality.' Even so. Paropkar or the attempt to wean all men from their vices and alleviate their sufferings and increase their happiness 'shall guide him in all his movements and he shall be regularly attend to *Yajna*' which directly promotes the well-being of all sentient creatures. This is what Dayanand enjoins on his followers. This is what he expects of them. The title of 'Apta' is the most enviable one, it is the highest distinction a Dayanand's follower may aspire to possess. This distinction belongs to one who labours for the good of all, not for the good of a particular community or caste.

Yes. Dayanand wishes his followers to strive after this title and he earnestly prays that 'his doctrine may with the support of the "Aptas" reach every nook and corner of this earth, so that all may attain salvation, and thereby elevate themselves and live in happiness. This alone is the chief object.'

If one went deep into the Satyarath Prakash and read the various chapters carefully, he will find the same liberal and cosmopolitan spirit pervading the whole. Even a casual reader of the book will find Swamiji every now and then using the expressions Manushya Jati and Manushya Matra, everywhere speaking of 'all.' In the first chapter, which no body, however perverted he may be,

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can allege to be a lesson to India or India's sons solely, Swamiji at one place says 'it behoves us ALL to believe the same.' Similarly in the 2nd chapter he asserts : '*Whoever* shall follow this plan will have children of a superior order.....' Again he writes :—'It behoves ALL to do away with all kinds of false and superstitious practices.....' The 3rd chapter which treats of education advises a wise man 'to bear malice to *no living soul* and show *all men* the path that leads to true happiness.' In cases of doubt a man is commadend in a very forcible language to guide himself by following the example of those who are free from prejudice.....and extremely desirous to further the cause of righteousness. Righteousness itself is defined as equitable dealings under all circumstances." To enable all men to walk on 'Dharma path' it is enjoined that all persons of all classes should be given sound education..... ....." The rulers and the ruled are to see that 'obstacles are removed from the path of students of *all classes*." The climax, however, is reached when the Rishi opens the portals of education to all men irrespective of caste, creed and colour and in his support quotes the following from the Yajur Veda :—

" AS I have given this Word (THE FOUR VEDAS) which is the word of salvation for All Mankind—Brahmans, Kshatriyas, Vashyas, Shudras, women, servants, aye the lowest of the low—so should you all do, *i. e.*, teach and preach the Veda."

In order to insure the happiness and good of all, Swamji suggests that education should be made compulsory for every one, he desires that the king should make it a penal offence not to send children to school.

The 4th chapter treats of the life of a householder. HERE too he gives clear evidence of the liberality of his spirit and the universality of his sympathy. Says he: "Let him (a householder) speak kindly, *i. e.*, what is good for others, but let him not maintain fruitless enmity and

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altercation with any.' One of the most important duties of the Grihsti is the worship of the Atithies. These Atithies are 'the Sanyasins who are virtuous and preachers of truth and who itinerate for the good of ALL.' Their worship is ordained because 'as they go about in *all countries* (*of the world*), teaching and preaching truth, no hypocritical and fraudulent practices can flourish.' Need it be added that this practice of worshipping and paying homage to the real 'Pitras' or the benefactors of the humanity is the one calculated to be most fruitful in bringing about a lasting and strong union between the various hostile nations of the world? Could Dayanand—the preacher of this beautiful practice—ever harbour feelings of hostility to any particular community or nation?

The 5th chapter deals with the duties of the Vanprastis (retired ascetics) and Sanyasis. The former are ordained 'to be friendly to ALL and to bestow upon others such gifts as knowledge, and be kind to all living beings.' The latter are required to 'promote the good (physical, social, mental and spiritual) of the whole world.' All such as do not discharge this duty shall go to hell.

To the 6th chapter do we now turn. The critics hold that the chapter in question treats of current politics and on this account they brand Swami Dayanand and his followers a 'seditionists.' But whoever has impartiality of judgment and patience will find that the chapter treats of politics as a branch of ethics and that what Swami Dayanand has preached should be preached by all the prophets. The Swami conceives of an ideal society and formulates a plan for working it. He intends all men to strive after realizing his ideal. Says he: "O Men (not Indians or Africans) let that man alone be made a king who is a very powerful conqueror of foes.....possesses most noble qualities.....is thoroughly worthy of the homage, trust and respect of all." That his teaching is indeed for all can be proved by the following significant words: "Therefore it behoves ALL MEN.....to keep aloof

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from hunting, drinking, &c. His love for humanity can also be proved by referring to the most humane laws which he lays down for the treatment of a fallen foe. He enjoins upon a conquerer 'never to taunt him (the vanquished), nor to laugh at him, nor poke fun at him, nor even remind him of his defeat.' Instead he is required to show him respect by addressing him as a brother. Equally chivalrous are the laws regulating the conduct of the soldier on the battle-field. Amongst those who are not to be struck are a bystander, a eunuch, one who begs for peace, one whose hair is deshevelled, one who is asleep, or unconscious or in a fit, one who is disarmed or seriously wounded. Besides Swami Dayanand does not like his ideal king to lust after gold or territory and on this account advises him to have a righteous and just friend feeble though he be. He again enjoins upon the king and others in authority under him never to misconduct themselves. "Let them" say he, 'set a good example to others in the matter of just and righteous living." Verily the feuds and fights of the world, the political jobberies and robberies, will end only when men in a all sincerety of heart accept the ideal preached by the mightiest master of modern times. Well may his admirers pray "Lord make us the means of advancing eternal justice."

The 7th chapter treats of God and His Word which goes under the name of Veda. The Lord speaketh '*Let all men* look up to me alone as children to their parents. It is through the Vedas that I advance the knowledge of *all.* I am the prompter of the good and true, I reward those who devote themselves for the good of HUMANITY." True to this word Divine the revered Swami writes "He has created all things in this world for the good of ALL and given them all free." He further in musical language asks his followers to entertain pure thoughts for the good of the self as well as for that of ALL other living beings. At the same time he wants them never to pray for the destruction of foes or the subordination of others. The chapter ends with

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the statement 'that the Vedas are the revealed books and that all men should conduct themselves according to their teachings.'

Lest I should grow tedious, I stop quoting from the Satyarath Prakash and take the indulgent reader through a few pages of the other important work of Swami Dayanand—the epoch-making Bhumika. The prayer with which this book opens closes in the following strain : "So that we may with ease finish the translation of Vedas and work for the benefit of *all men*." As we pass over a few pages, we once more see the same liberal spirit when the Rishi writes : "May this translation be beneficial to *all men*." Once more he prays thus : "Confer good qualities and happiness on ourselves and on *all men*." This prayer of his is due to his belief in the universal teachings of the Vedas for he writes "As the father and mother always love their children and wish them every good, so the Lord is kind unto All the creatures and thus reveals the Veda for us." This Veda should be believed in by all and should be considered eternal and true. Such is the most fervent wish of the Great Swami.

At page 92 of this interesting book begins one of the most inspiring and elevating passages. It treats of the Vedic Dharma. The very first Mantra expounded commands us to live in harmony and peace and follow the dictates of justice. The Swami adds 'this Upadesh is for *all men*.' This idea is further developed and it is ordained that all men should do that alone, after proper consideration of the *pros* and *cons*, which advances the good of *all*. Every one should use his mind for adding to the happiness of *all*. As we go through this one of the most beautiful passages we feel ourselves carried to that world where there exists harmony inspite of the apparent dissentions, where the visible diversity points to the internal unity. "The Mantra" says the great Swami, "proves that Prajapati (God) who is the Master of the whole world orders ALL MEN to follow the path of rectitude." Hardly a few lines are read

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and then follows the holy injunction "Look upon ALL with the eye of a friend." Next the Swami enjoins upon all to be charitable for through 'charity even an enemy turns into a friend.' The passage closes with the following important words :—

"All men should follow this path of Dharma. It is clear that Dharma and Adharma are the same for *all men*. He who does not think so is a fool and a false man."

There is no end to quotations and references. They could be multiplied AD INFINTUM. But it is no use doing so. All those who are not blinded by prejudice can clearly see that the Rishi worked for the benefit of humanity at large. Indeed it could not be otherwise. For how is it possible that the sincere revivalist, the true Sanyasi, the profoundest scholar and most enthusiastic believer in the Veda could go against the injuctions of the Word Divine? No! Dayanand could do that not. Truly he lays down that "to do good to the world is the principle object of the Arya Samaj." The Paropkarni Sabha is required "to appoint Upadeshak Mandlis (bands of preachers) to carry the torch of Vedic light from country to country and from island to island to enable mankind to distinguish between truth and falsehood." Yes! such is Dayanand's legacy, such his most pious wish. None in the face of all these facts can assert that Dayanand was for India alone—that his cry was for Swaraj and that he was a revolutionary in his mission. Let those who yet cling to this silly superstition carefully read the great Swamiji's works and study his life. Oh! Lord give them strength and courage to do so and dispel their ignorance Amen!

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A New Year's Hymn.

(WRITTEN AT THE GURUKULA, HARDWAR, APRIL 7, 1913).

Lord, who makest all things new
Purify our hearts within :
Make us steadfast, chaste and true,
Cleanse from every stain of sin.

Banish restlessness and strife,
Fevered fret and selfish mood :
Bring to birth the gentler life,
Kindle passion for the good.

Lord of everlasting Love,
Ever-blessing, ever-blest,
O'er life's troubled waters move
Grant us thine eternal rest.

C. F. ANDREWS.

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Sanskrit, the Mother of Aryan Languages.

(Continued from our Phalgun number.)

(By Professor Balkrishna, M. A., F. R. S. S.)

English words.	Corresponding European derivations.	Corresponding Sanskrit derivations.
VERGE (*v*).	L. *Vergo*, to bend, turn, incline. From the same L. verb *Vergo*, are ult. E. *Converge* diverge, etc.	वर्ज्—*Varg*, to turn, to go away. वृजन—*Vrigana*, (*Virgana*) crooked, turning aside. But वृज्—*Vrig* (*Virg*) to move, is better.
VERGE (*n*). VERGENCY. VERGENT. VERGER. VERGERISM. VERGETTE.	Form also *Virge*=Fr. *Verge*=L. *Virga*, a slender branch, a twig, a rod. Perhaps from *Vires*, to be green or verdant.	(1) For Vires, see Verdant. (2) वृद्ध Vridha, grown, वृह्—Vrih, to grow. (3) वृक्ष *Vriksha* (ksh=g) a shoot, a twig, a tree, then a rod. Cf. Pers. Barg, a tree.
VERIFIABLE. VERIFICATION. VERIFIER. VERIFY. VERILY. VERITABLE. VERITY.	L. *Verus*, true+facio, to make. G. *Wahr*, true, veritable.	वरस्—*Varus*, excellent, righteous; and पेश्—*Pacri*, to shape, to make. *Pacana*,--पेशन्, well-formed. पेशस्—*Pàcas*, form, shape.
VERMEOLOGY. VERMES. VERMECELLI. VERMICIDAL. VERMILLION. VERMIN. VERMINATE. VERMINOUS.	L. *Vermis*, a worm+ *Logos*, a word, fr. legs, to speak. Cf. Lith. *Kirmi*, a worm.	कृमिः—*Krimis* (Kirmis) a worm; *logri*—लोगृ, to see, to speak. Various stages of the word Krimis are: Kirmis—Quirmis—Uirmis—Virmis (Q has disappeard being difficult to pronounce in conjunction with V.)

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English words.	Corresponding European derivations.	Corresponding Sanskrit derivations.
VERMIVORA.	L. *Vermis*, a worm + *Voro*, to eat, devour. Gr. *Bora*, food.	Connections of L. *Voro* are doubtful. Scme have suggested गृ—*Gri*, to devour, which is akin to G. *Gier*, to long for. There is no force in this derivation. अभ्यवहार—*Abhyavahar*, food, becomes अभोर *Abhora* in Prakrit. Eliding *a* we get *Bhora* or Bora, food.
VERNACULAR.	L. *Vernaculus*, home-born slave. Lit. a dweller, then, domestic, native.	वर्ण-कुलस्—*Vernaculus*, class (of servants) *Varna*, belonging to a house, कुल: *Kulus*.
VERNAL.	L. Ver, the spring.	See Verdant.
VERNATE.		
VERNATION.		
VERSABILITY.	L. *Verso*, for *Vertso*. Freq. of L. *Verto*, to turn; seen also in advert, convert, invert, revert, adverse, converse, inverse, reversion, vertex, worth.	वृत्—*Vritt*, to turn, to roll on, to revolve. Cf. Punjabi Partânà. to come back.
VERSANT.		
VERSATILE.		
VERSATILITY.		
VERSE, VERSICLE.		
VERSIFICATION.		
VERSIFY, VERSION.		
VERTEBRA.		
VERTEBRATE.		
VERTEX, VORTEX.		
VERTICAL VERTIGO.		

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English words.	Corresponding European derivations.	Corresponding Sanskrit derivations.
VERX	L. *Verus.* Fr. *Vrai.* D. *Waar.* Goth. *Wers.* G. Wahr, true, cf. aver, verdict, verify.	वरस्—*Varus*, excellent, cf. Hindi Bara, much, good, very.
VESPER.	L. *Vesper*, evening. G. Vesper, ,, Sp. Véspero, ,, Fr. Vêpre, ,, Gr. Hesperos, ,, Russ. Vecheru. Lith. Vakaras.	वसति—*Vasati* night. cf. E. *West* and *Hesper.*
VESSEL.	See Vase.	
VESTA. VESTAL.	L. *Vesta* (she that dwells or tarries anywhere,) the godess of the hearth. G. *Vestalin*, vestal virgin.	वस्—*Vas*, to dwell, to carry. वसति *Vasti*, a dwelling.
VEST. VESTITURE. VESTMENT. VESTRY. VESTURE.	L. *Vestis*, clothing, vest. Goth. *Vasti*, clothing. G. *Weste*, clothing. L. *Ves-tio*, to wear clothes. Goth, *Vasjan*, to wear. cf. divest, invest, travesty, vestiary.	वसिः—*Vasis*, clothing. वस्त्र—*Vastra*, clothing. वस्, *Vas*, to wear clothes. वस्ते—*Vaste*, he wears clothes.
VESTIBULE.	Variously explained. (1) *Ves=Vas*, to dwell.	(1) वस्—Vas, to dwell.

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English words.	Corresponding European derivations.	Corresponding Sanskrit derivations.
	(2) Possibly the place corresponding to that assigned to the modern hat-rack; hence, *Vestis*, clothing.	(2) *Vasis*, clothing. *Vastra*, clothing, from Vas, to wear clothes.
	(3) *Ve*, intenssive, *Sta*, to stand; and so, that which serves for standing, *i. e.*, the place where many person may stand.	(3) वि—*Vi*, intensive (see Venenous) स्था *Stha*, to stand.
	(4) Acc. to Leo Meyera, from *vesta*; so, that which bears the hearth or shrine of the household gods.	(4) वस्—*Vas*, to dwell; hence, वसीत—*Vasti*, dwelling. See *Vesta*.
VESTIGE.	L. *Vestigium*, a foot-print. From *Vestigo*, to go much or thoroughly, to track. Allied to Gr. *Ve*, intensive and *Stix*.	(1) वि, *Vi*, intensive and स्तिघ् *Stigh*, to assail, to attack. *Vistigh*, to attack thoroughly. (2) विस्—*Vis*, goer and तीक्ष्ण—*Tixan*, fast, hence *Vistix-an*, a fast goer. However, the first derivation is preferable.
VETERAN.	L. *Vetus*, aged. G. *Veteran*, old soldier. Cf. *inveterate*.	*Vetas* (वतस्) unfit for war, worn out.
VETERINARY.	L. Veterinum, a beast of burden, contraction of *Vehiter-inum*, from *Veho*, to carry. G. *Vieh*, a beast.	वह—*Vah*, to carry. वहतः—*Vahatar* or वहतुः *Vahatur*, a beast of burden, hence, an ox.

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English words.	Corresponding European derivations.	Corresponding Sanskrit derivations.
VETO.	L. *Veto*, to leave in the old state, hence, to forbid, allied to *Vetus*, aged.	Etym. dub. (1) **वेथ्, विथ्**—*Veth*, *Vith*, to beg, to solicit. In the course of time with the Latins the roots might have changed their meanings to forbidding, prohibiting. (2) **वीतस्**—*Vetas*, unfit for war, worn out, exempt. excepted.
VEX. VEXATION. VEXATIOUS.	L. *Vexo*, to vex, an inten. of *Veho*, to carry.	**वह्**—*Vah*, to carry. **वक्षति**—*Vaxati*, he wishes to carry.
VIA.	L. *Via*, way. G. *Via*, way, from *Veo*, to go or *Veho* to carry. Seen also in viaticum, voyage, way, convey, convoy, envoy, invoice, devious, deviate, pervious, impervious, obvious, previous, trivial, trivium, etc.	*Vi*, **वी**, to go. *Vay*, **वय्**, to go. *Vaha*, **वह**, way; from *Vah*, **वह्**, to carry.
VIADUCT.	L. *Via*, way and *ductus*, a drawing, from *duco*, to lead, to draw. Cf. L. Dux-leader, from *duco*, to lead.	**दुह्**, *duh*, to draw out. **दुग्ध**, *dugdha*, drawn out. **दक्ष**—*daxa*, leader, from *dax*, to act quickly, or to be competent.

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English words.	Corresponding European derivations.	Corresponding Sanskrit derivations.
VIAL.	A modification of L. *Phiala*, a saucer, a shallow drinking vessel. Gr. *Phiale*, drinking vessel. Fr. *Fiole*, drinking vessel. G. *Phiole*, drinking vessel. M. L. *Fiala*, drinking vessel.	पेय, *Peya*, drink+आलय—*Alaya*, vessel to place the drink. The first element *peya* has been softened to pi or fi or phi, hence, *phiala*, a drinking vessel. Cf. Hindi *Peyala* or *Piala*, a drinking vessel.
VIAND.	L. *Vivanda*, from L. *Vivo*, to live.	जीव्—*Jiv*, to live. (J-v)
VIBRATE. VIBRANT. VIBRATILE. VIBRATOR. VIBRION.	L. *Vibro*, to shake. G. Vibrieren, to shake.	वेपृ—*Vepri*, to shake. वेपन—*Vepana*, tremor.
VICAR. VICARIOUS. VICARSHIP. VICE. VICIOUS.	L. *Vicis*, change; perhaps from L. *Vio*, to go.	वी, *Vi*, to go to under go a change, to cross over.
VICEGERENT.	L. *Vice*+gereus, gerentis from *gero*, to bear, to carry something before one, to pass, spend. Hence, Fr. *gerer*.	वी, *Vi*, to go and जृ—*Gri*, (=*giri*=*geri*) to wear out; Ved. to move, approach, come near.

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English words.	Corresponding European derivations.	Corresponding Sanskrit derivations.
VICENARY.	L. Vicenarius, from L. *Viceni*, *Viginteni* or *Viginti*, twenty.	विंशति—*Vinshati*, twenty, विंशकी—*Vinshaki*, twenty.
VICENNIAL.	*Viceni*, twenty and *annus*, a year.	विंशात—*Vinshati*, twenty, अन्नस्—*annus*, the sun; that which consumes the living beings, hence a year.
VICINAGE. VICINITY.	L. *Vicus*, a village. Gr. (V) *oikos*, a village.	वेकस्—*Vecus*, a house.
VICISSITUDE.	L. *Vicissim*, by turns; from *Vicis*, a change, perhaps from *Vio*, to go.	वी—*Vi*, to go, to undergo a change, to cross over. वय—*Vay*, to go.
VICTIM. VICTIMIZE.	L. *Victima*, a beast for sacrifice, a victim. (2) Prob. root *Vic* of *Vincio*, to win.	(1) विकटम्, *Vicatam*, hide ous, ugly, large-toothed; a sacrificed animal must have the above-mentioned attributes: hence *Vicatam* might have come to mean a victim.
VICTOR, VICTORIA, VICTORIOUS, VICTORY, VINCIBLE.	L. *Vincio*, to conquer. Real root is *Vic*. Seen also in *convince*, *evince*, *invincible*, vanquish.	(2) विजी—*Viji*, to win.
VICTUAL. VICTUALLER.	L. *Victus*, for *Vigutus*, food; from *Vivo*, to live.	जीव—*Jiv*, to live.

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English words.	Corresponding European derivations.	Corresponding Sanskrit derivations.
VIE. VYING.	Contr. from old *envie*, from Fr. *envier*, to invite, to vie in games, from L. *invito* whose origin has been variously explained. (1) *In*, against, *Video*, to look, hence, *invito*, to look against. G. *Wette*, vie. See Leat col.	(1) L. *In*=Gr. *In*-Sansk. *ni*, not. *Vid* (**विद्**), to know or look. (2) Curtins has derived *Vi* of *Vito* from Sank. **वच्** *Vach*, to speak, thus the word means *to call* one *into* a place. (3) Benfey derives it from *Vi* (**वी**) to go; so that the word implies, in causative sense, *to cause to go into* a place
VIEW.	L. *Video*, to look, to know. Cf. wit, witty wise.	**विद्**—*Vid*, to know, to look.
VEGESIMAL.	L. *Viginti*, twenty.	**विंशति** *Vinshati*, twenty.
VIGIL, VIGILANCE, VIGILANT, VIGOUR, VIGOROUS.	L. *Vigio*, to be vigorous. Fr. *Vigeur*. Cf. invigorate, wake.	**विजि**—*Viji*, to grow, to be victorious, to be supreme.
VILE. VILENESS. VILIFICATION. VILIPEND.	L. *Vilis*, worthless, of small price, purchased at a low rate, cheap, *vile*.	**वि**—*Vi*, intens. and **लिस**—*lis*, weakness, loss. *Vilis* =great loss; hence in Latin this Sans. word could mean, a thing purchased at a great loss to the seller. Or **विलस्**—*Vilas*, to play wantonly. Hence, *Vilasan*, wantonness, *Vilasani*, a wanton woman, a harlot, hence, a worthless woman. In *Vilas*, the idea of worthlessness is strongly present.

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English words.	Corresponding European derivations.	Corresponding Sanskrit derivations.
VILLA. VILLAGE, VILLAGGER, VILLIAN, VILLANOUS, VILLAINY, VILLEIN, VILLENAGE.	L. *Villa*, a contraction of *Vicula* from *Vicus*, a village.	वेकस्—*Vecus*, a house.
VILLI.	Plural of L. *Villus*, hair.	वालः—*Valas*, hair cf. Hindi, Pali *Bala* or *Vala*, hair.
VIMEN.	L. *Vimen* from *Vieo*, to weave, to plait.	वे—*Ve*, weave. वयति—*Vayati*, he weaves.
VINACEOUS. VINE, VINEYARD, VINOUS. VINTAGE, VINTNUR.	L. *Vinum*, wine or *Vitis*, a vine. Really, a twining plant. Cf. wind, wire, etc.	वी—*Vi*, to go, to cross over, to undergo a change.
VINDEMIAL.	L. *Vinum*, wine and *demo*, to take away.	वी, *Vi*, to go and दम्—*dam*, to crush down, to tame.
VINDICATE. VINDICABLE. VINDICATIVE. VINDICATOR.	Perhaps from a root meaning desire, love, as in *Venus*, *Venia* and *dico*, to declare.	The root of *Venus* has been shown to be *Van*, to love, to desire, to worship and *dico* is allied to *dic*, to show, to declare.
VINEGAR.	L. *Vinum*, wine and *acer*, sharp, from *acuo*, to be sharp.	वी—*Vi*, to go and अंशु—*Anshu*, sharpness, a point, an end. For a similar change from n. to adj. cf. teja sharpness but in Hindi, sharp. Or, अक् *ac*, to move tortuously like a serpant, अकम—*acam*, pain, misery.

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Criticisms and Discussions.

MR. STOKES' ARTICLE.

TO THE EDITOR OF THE VEDIC MAGAZINE.

DEAR SIR,

Mr. Stokes' article which appeared in your Anniversary number is so interesting, that I am venturing to put down in writing some comments upon it. Indeed I feel sure that it would be of great interest to your readers, if others also would contribute their share to a discussion of his position.

My first comment would be that, from a purely industrial point of view, Mr. Stokes has seriously undervalued the Indian climate. To take one point only, the burning heat of India during a great part of the year is an asset of national wealth of incalculable value. It makes the soil of India which (unlike its neighbouring peninsula of Arabia) is well-watered by the monsoon, perennially fertile, putting back into it each year the valuable substances which are taken out by the growing crops. Let Mr. Stokes compare India with his own American soil. In America already the law of diminishing returns is beginning to tell, after less than a century of cultivation. India has been cultivated for centuries but its soil remains unexhausted and I have been told by an English economist who has studied the question that the law of diminishing returns does not seem to apply. Indeed, Indian soil scarcely to require that continual manuring which is such an expensive item of agriculture in England. The tropical sun and the copious monsoon have brought to India wealth compared with which the gold mines of the Transval are a negligible quantity.

[What further harvests the abundant sunshine and rain have produced in Indian hearts,—fruits of tenderness,

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love and devotion, I am myself finding out more and more every year. But there, on that point, Mr. Stokes and I would not differ ; for we have found it out together.]

Let us take another asset given to India by her climate. A man in a cold climate is obliged to spend double and even treble on food and clothing ; for the sun's rays are food to mankind as well as food to the soil ; and they clothe mankind also. Take again the terrible drink-bill of the British workman, far greater each year than the whole revenue of India from all sources. It is true that this drink-bill might be greatly diminished ; but it is, as it stands to-day, in a great measure due to a cold and sunless climate. India, owing to her sunny warmth has, up till now, been saved from this terrible drain on her resources.

It is true that the intense heat brings with it, as Mr. Stokes points out, a loss of time-energy. Men cannot work at the same pace in a hot climate. But is this rapid pace of work, in the long run, really and truly economical ? Is it not already exhausting the nations who engage in it ? ' Slow and steady wins the race ' is a proverb not to be lost sight of when we think in centuries ; and when we compare nations and climates we should think in centuries not in single generations. Everything in the West to-day is pointing towards a wholesale reconsideration of modern industrial economics, and a revision also of the relation between Capital and Labour. Each year that passes ends in a reduction of the working hours of the labouring classes. There is every possibility that in the near future the long and intensely busy working hours of the present age will be looked back upon as economically suicidal. May not India, in God's Providence, have been saved from this temptation, as she has been saved from the temptation of drink, by a climate which compels men to ' go slowly ' during haf the year ?

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India appears to me, just now, to be, as it were, waiting, till a new industrialism appears in the history of mankind,—a saner, cleaner, more temperate, more humane, industrialism. It will be an industrialism, not of vast, crowded cities and soulless factories employing thousands of 'hands'; but an industrialism brought to every cottage-door by electric and other motor power, easily transmitted; and by a transport system compared with which our modern railway will appear as antiquated as the stage-coach and the *bail-gari*. When that new industrialism sets in, India will come to her own. She will be able to spin and weave her own cotton, and not need to import Manchester-made goods. She may also have discovered her own stores of coal, or better still have learnt to use the latent energy of her own sunlight and water power in place of the rapidly diminishing coal supplies of the earth.

So, you see, Mr. Editor, I do not relegate India, as Mr. Stokes seems to do, to an agricultural condition, or to perpetual poverty. Rather, I look upon her soil and climate as favoured beyond almost any other soil and climate in the world. It is true,—at least so it now appears,—that the growing of crops will be her main asset, rather than the working of mines. But the crops will not be merely corn and rice, they will also be the raw materials for her own industries, produced at the very doors of her own workers.

I have left out of count, so far, one other factor because there is some uncertainty about it; but science seems to show that climate is here also great, if not a main, contributing cause,—I mean the wonderful fertility of India's human family. While in colder climates, under modern industrial conditions, birth rates on every side are diminishing, the Indian birth-rate is extraordinarily high. May not the sunshine and monsoon produce perennial fertility here in human lives, as it does in mother earth? Otherwise, how is it that the plains of Northern India have teemed with human offspring generation after generation,

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while sterility has so constantly overtaken the races of Europe? There may be other causes to account for this fact, but I believe the Indian sunshine has some marked effect in this important industrial aspect also; for a nation endowed with perpetual youth, through the fertility of its family life, is in a far stronger position industrially than a country like France whose population is almost stationary.

But while, on these and on other sides, I do feel strongly that Mr. Stokes' advice needs modification, at the same time I agree with him without any reservation in the earnest hope that the life of the Indian People will preserve *simplicity* as a most cherished possession. The simplicity of 'plain living and high thinking' is an essentially noble characteristic in a nation, whether its future be industrial or agricultural. On the other hand, there can be so greater misfortune than that which happens to a nation, when Wordsworth's other famous phrase becomes true,—

'The wealthiest man among us is the best.'

If this standard of wealth becomes introduced into India from the West and firmly rooted, it would be even a worse evil, (because a more fundamentally destructive one) than if the drink-curse became implanted in India from the same quarter. May God forbid that either evil come to India to take root and flourish!

I am sure in this respect the wholesome discipline of the Gurukula education and the standard of austere simplicity there learnt and practised are invaluable. I am writing these sentences from the Gurukula Dharmsala itself in the midst of its young, wholesome student life and its self-disciplined and self-denying teaching staff; and I would not exchange this treasure which I see here for all the money in the wide world. Simple needs of body and raiment, supplied in simple, homely ways.—that is a part of my highest ideal of India, and I am jealous with the

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jealousy of love that none should rob India of this treasure, or even tarnish its lustre. Every increase of luxury needs to be carefully watched, and if possible avoided. Above all, the standard of judgment of individuals by wealth rather than by nobility of character needs to be continually checked. Here unquestionably the old Indian standard is the best, and there is nothing modern that can take its place. 'Show me' said a great author 'what a man admires, and I will tell you his character.' It is equally true to say 'Show me what a nation admires, and I will tell you its character.' And when a nation admires wealth, as an end in itself, its doom is sealed with that of Babylon and Tyre and Rome.

India has not reached this stage yet; and she never will reach it, if she is true to her past traditions. I look forward to a healthy life, and a prosperous life, for India in the future,—a life freed from chill penury with all its miseries. I look forward to noble cities filled with beautiful public buildings, and to happy, smiling villages filled with intelligent, industrial people. But I do not look forward to great capitalists and millionaries as necessary concomitants! Above all, I see no reason why the reverence for learned poverty and noble austerity, which has been an Indian instinct for centuries, should give way to any lower standard under modern conditions. I am wholly one with Mr. Stokes in wishing to preserve this Indian quality, though I cannot follow all his conclusions about the Indian climate.

Yours very sincerely,

C. F. ANDREWS.

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Literary Supplement.

VIEWS AND REVIEWS.

THE BIRD OF TIME.

MR Edmond Gosse in his Preface was right in saying that Sarojini Naidu's poems needed no introduction even in England. She has already gained a place in English Literature among the poets and this new book will add to her fame.

The beautiful story, however, which Mr. Edmund Gosse tells in his introducion is well worth relating, not merely for its effect upon the early career of the Indian poet, but also that it may help young India generally in framing purposes in life. The passage is so important that I quote it in full.

"By some accident"—he writes "Sarojini was introduced to our house at an early date after her arrival in London and she soon became one of the most welcome and intimate of our guests. It was natural that one so impetuous and so sympathetic should not long conceal from her host the fact that she was writing copiously in verse—in English verse. I entreated to be allowed to see what she had composed, and a bundle of Mss. was slipped into my hand. I hastened to examine it as soon as I was alone, but now there followed a disappointment and with it an embarassment, which, in the face of what followed, I make no scruple of revealing. The verses which Sarojini had entrusted to me were skilful in form, correct in grammar and blameless in sentiment, but they had the disadvantage of being totally without individuality. They were Western in feeling and in imagery; they were founded on reminiscences of Tennyson and Shelley; I am not sure they did not even breathe an atmosphere of Christian resignation. I laid

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them down in despair; this was but the note of the mocking-bird with a vengeance.

"It was not pleasant to daunt the charming and precocious singer by so discouraging a judgment; but I reflected on her youth and her enthusiasm, and I ventured to speak to her sincerely. I advised the consignment of all that she had written, in this falsely English vein, to the waste-paper basket. I implored her to consider that from a young Indian of extreme sensibility, who had mastered not merely the language but the prosody of the West, what we wished to receive was, not a 'rechauffe' of Anglo-Saxon sentiment in an Anglo-Saxon setting, but some revelation of the heart of India, some sincere penetrating analysis of native passion, of the principles of antique religion and of such mysterious intimations as stirred the soul of the East long before the West had begun to dream that it had a soul. Moreover, I entreated Sarojini to write no more about robins and skylarks, in a landscape of our Midland counties, with village bells somewhere in the distance calling the parishioners to church, but to describe the flowers, the fruits, the trees, to set her poems firmly among the mountains, the gardens, the temples, to introduce to us the vivid populations of her own voluptuous and unfamiliar province; in other words, to be a genuine Indian poet of the Deccan, not a clever machine-made imitator of the English classics.

"With the docility and the rapid appreciation of genius, Sarojini instantly accepted my counsel and with as little delay as possible acted upon the suggestion. Since 1895 she has written, I believe, no copy of verses which endeavours to conceal the exclusively Indian source of her inspiration, and she indulges with too enthusiastic gratitude the friend whose only merit was to show her "the way to the golden threshold." It has been in her earlier collections, and it will be found to be in this, the characteristic of Mrs. Naidu's writing that she is in all things and to the fullest

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extent autochthonous. She springs from the very soil of India; her spirit, although it employs the English language as its vehicle, has no other tie with the West."

All this is wonderfully true: it is also full of encouragement to those young ardent spirits in this country who master with ease the English speech and culture and are tempted to use them, not as a medium for expressing their own indigenous thoughts and ideas, but rather for imitating in a facile way English fashions and manners. The former is the way of life, the latter is the way of death

But there is another truth which comes out equally clearly when reading Sarojini Naidu's poems, and it is this, that the greatest poetry of all transcends the national boundaries and becomes universal. "Through the indigenous and the national to the universal." This appears to be the law governing all sides of human life, from the lower grades of trade and commerce to the highest grades of art, literature, music, and even religion itself. An interesting review on Indian music, revealing this same truth, will be found in this very number.

If Sarojini had not followed the wise guidance of her English critic, she would never have reached the universal note of great poetry. But as it now can be proved by manifest example, she has been able here and there to reach it. This is her real triumph and the present volume has its signal trophies. They are not to be found on every page, but they are clearly visible for the true lover of poetry to find here and there. "While I live" she told Mr. Edmund Gosse "it will always be the supreme desire of my soul to write poetry—one poem, one line of enduring worth even. Perhaps I shall die without realizing that longing which is at once an exquisite joy and an unspeakable anguish to me."

The pathos of the words and their humility is obvious. If I take, in this review, her own high standard of composition, I should first select the verses written on the way to Golconda called "At Twilight." I quote two stanzas only

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although it is difficult to refrain from repeating the whole poem :—

E'en as I spoke a mournful wind drew near
Heavy with scent of drooping roses shed,
And incense scattered from a passing bier
Of some loved woman canopied in red,
Borne with slow chant and swift remembering tear
To the blind ultimate silence of the dead.....

O lost, O quenched in unawakening sleep
The glory of her dear, reluctant eyes !
O hushed the eager feet that knew the steep
And intricate ways of ecstacy and sighs.
And dumb with alien slumber, dim and deep,
The living heart that was love's paradise.

The picture here—the passing bier "canopied in red," the "heavy scented" air, the "slow chant" for the dead,—this is all of the East, and brings back India at once to the mind. But the picture of the woman's love—'the glory of her dear, reluctant eyes' ' the eager feet ' the ' living heart that was love's Paradise'—this is universal in its pure simplicity, and it is expressed with amazing beauty.

The other poem which to my own ear reaches the same high standard, and indeed contains the greatest high individual lines in the whole book, is called "The Salutation to the Eternal Peace" I cannot describe the effect upon me of the three stanzas which I quote below. It is just that incommunicable thing which makes poetry instead of verse.

But I, sweet soul, rejoice that I was born,
When from the climbing terraces of corn
I watch the golden or-ioles of thy morn.

What care I for the world's desire and pride
Who know the silver wings that gleam and glide
The homing pigeons of thine eventide?

What care I for the world's loud weariness
Who dream in twilight granaries thou dost bless
With delicate sheaves of mellow silences?

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There are many other poems of great and rare beauty, but these appear to me, more than any others, to have that note of distinction which makes them universal.

It is sad to find that the poet herself after years of hidden suffering has now been obliged [to leave her home [to seek the best help that the great European specialists can give. I received a touching letter from her within a few days of her departure, in which she thanked me for some poor verses I had written. I shall not be betraying any confidence if I quote the words she wrote. "As you say,"—these are her touching words,—"India demands the sacrifice of all those who love her. One does not grudge the sacrifice, but rather it makes one's whole life a proud and glad love-offering at her altars."

'A proud and glad love offering.' These beautiful words of Sarojini might well inspire the Indian heart. The sacrifice needs to be made in a thousand ways—now of health and ease; now of worldly prosperity; now of fame and reputation; now of home and kindred; but when the call of the Motherland comes, then each one must be ready. For only sacrifice is fruitful.

Delhi. C. F. ANDREWS.

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II

THIRTY SONGS FROM THE PANJAB AND KASHMIR.*

This is the title of a neat grey quarto book which lies before me on my table, and within it is some very charming matter.

To an Englishman in this country the music of the people is perhaps one of the most elusive features. He will hear it on every side, in the grey of morning, at noon, or in the silence of night beneath the stars. He may listen for hours to voices calling their songs across the plains, while oxen swing up and down the slopes from the wells and the water splashes into its channels, voice answering voice with an indescribable quality, unchanging and yet never monotonous ; or he may join with a party of musicians, to hear the *tabla*, the *taous*, the *sitar*, the *sarangi* and the trained singer. So, gradually the rhythm and beat, the sweetness and the passion of the intricate airs, may grow to have their meanings for him.

But the very life of music : the fact that it alone can carry feeling and thought without sight or articulate word, makes verbal appreciation or criticism an almost impossible task.

Therefore it is that this little book fills a very real need, perhaps for the English-educated Indian as for the Englishman himself. In voicing the enthusiasm of its authors, as an interpretation, in perfect taste, of the supreme art of a most ancient civilisation, into the language and the thought of to-day, it has but to be read to open the way for the foreigner to the beginnings of a new appreciation, and for the Indian (and may this also come to pass) to something of a revival, a renewal of desire as of performance, which shall make old things new.

Is it necessary that, with the arrival of commerce and the Indian University, no song can be heard in our Colleges

*By Ratan Devi, Ananda K. Coomara Swami and Rabindra Nath Tagore.

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without the hideous discordances of the harmonium ? Is the musical taste of India to be measured by her number of gramophones, or the violin to be desecrated by playing as though the bow were but three inches long ? European music cannot be represented by the mouth-organ, nor can Indian music continue to be murdered by an instrument which in Europe is only used by the beggars in the streets.

There is urgent need for action, that men may wake to the fact that the musical arts of India and the West must blend or meet on the highest and not the most hybrid and lowest ground : that the English musician will appreciate the heights but not the low levels of Indian music, and that the Indian must seek in chamber music, in the symphony and in the oratorio, not in music-hall airs, the true heart of the music of the West.

In this lies the need of this book, and of many other such books, for it carries its readers a few steps further in enthusiasm and in knowledge of the art.

To have the airs written out accurately in European notations, as they are here, so that they can be sung or played on a violin without long instructions to have them accompanied by translations which appear to have all the fire of the original; this is a great encouragement to all who would learn. One can only regret that the book is so limited in size and in scope, and hope that the same authors will continue with Bengali and Mahrathi music, with an even fuller series of musical examples.

At least, whether more is to be published or no, let the spirit of this book be widely and gratefully accepted : a spirit of eager enthusiasm, in practice as in word, that the great music of the past shall live and not die.

Painter and poet are proud in the artist-list enrolled :—

But here is the finger of God, a flash of the Will that can,

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Existent behind all laws, that made them and, lo,
they are !
And I know not if, save in this, such gift be allowed to man,
That out of three sounds he frame, not a fourth
sound, but a star.

The influence of music is greater than that of any other art,—for good and for evil,—nothing can degrade the feelings of the soul more insensibly and surely than the cultivation of a vulgar taste in music; few things can add greater depth and clarity than true appreciation of the noblest music of nations. For music is not a play-thing of individuals, but a bond of multitudes. The corporate unity of religion, of patriotism, of common affection, finds itself and expresses itself chiefly in song, and through song it grows to be a power and a blessing.

Nothing, however, shows the divergence more, between the music of India and of Europe, than this thought. Rabindra Nath Tagore speaks of Indian music as the 'music of Cosmic emotion,' not dealing primarily with the vicissitudes of human life. European music is dramatic and personal. The Indian brings the sense of solitude and vastness, and man lost in the midst—the power of its emotion is mystic,—the European carries man forward on a buoyant wave of waking life, whether of tears or of exultation. One may picture Indian music at its highest, sung by a lonely man seated in the heart of an infinite plain, but the European depends for much of its charm and power on harmony, the play of the individualities merging into the perfect whole, the interaction of the various instruments, which is why a string quartette and a symphony stand first in the order of musical merit. And perhaps,—who knows ? this expresses a deeper divergence : the one seeking after God in the Self, in meditation and soarings of the lonely spirit, in the Infinite All-pervading, and the other seeking God as the Father, and the Kingdom of Heaven in this world.

C. H. C. SHARP.

Delhi, May 5th.

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Our Library Table.

THE HOLY CITY (BENARES) BY R. R. SEN, B.A., LL.B., AUTHOR OF 'THE TRIUMPH OF VALMIKI.'

IN the volume before us, small in size but rich in illustrations, grand and fascinating in construction, and marked by genuine ability, the author has revealed the past and present glories of the Holy City with the fervour of a patriot. The lucidity and richness of style, power of expression and the wealth of wit displayed in the book are simply marvellous for an Indian. But for the Indian name of the writer one would hardly suspect that it was not written by an Englishman born and bred in England herself. The very interesting chapter on Sarnath which is a repository of the relics of Budhism highly enhances the value of the book from the historical standpoint.

We cordially recommend it to the notice of all who cherish an idea of visiting the Holy City or without bearing the expenses and troubles of a journey want to know all about it. This volume ought to find a place in libraries and prize-lists. To the student of history also the book would be indispensable.

Balkrishna.

SOME GOOD HINDI BOOKS FOR LADIES.

माता और कन्या is the name of a small book written by Shrimati Hamant Kumari Chaudhri of Patiala ; who as a mother presents the same to her daughter Shrimati Shailja Devi on the occasion of her marriage as a suitable gift, so informs the dedication page. The motive of writing the book is itself an evidence in favor of the book and we may well add that the authoress seems to be at her best in this work. So far as the purity of ideas and the incul-

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cation of moral principles are concerned, the book is as good as it can be : its language is equally good and sweet and we wish that it could find its way to every home where literate girls of marrigeable age are to be found.

The book purports to give short lectures on the following subjects in a conversational style :—

(1) Family duties, (2) Need of knowledge, (3) Love and devotion towards the husband, (4) How to treat the father and other relatives of the husband, (5) Household duties, (6) Duty to the guests, (7) Duty towards the sick ; (8) Duty to humanity, and (9) Duty towards the country.

Except the last lecture (good though it is as far as it goes) which could be further improved by continuing the strain of thought expressed in the opening sentences ; every one of the lectures is extremely well written and deserves to be read every morning by young girls.

The authoress lays great stress on the necessity of worshipping God and having full faith in Him in prosperity as well as adversity and she has also emphasised that the best period for the study of the girls is that before marriage. But the best chapter of the book is the one on Household management.

आदर्श माता is the name of another book written by the same authoress. The position of the mother is a most responsible and high one. Now how to enable her to be equal to the task, is the question which the authoress in her own unexceptionable way tries to answer in a simple story-like form. This book is likely to prove most useful to pregnant women because it gives some most desirable advice and prescribes some excellent rules of conduct and guidance for young mothers. How to bring up children in general, how to introduce kindergarten methods of teaching at home, and how to reform refractory women at home and in the neighbourhood, how to care more for education and Dharmic life than for ornaments, how to win

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the hearts of husbands by love, obedience and service—and not by rich apparel and ornaments—are some of the wholesome lessons taught in this book in a very convincing yet charming way. As to the language it is good, except for the use of some difficult words here and there which perhaps was unavoidable. But the use of **मेरी, तेरी, आप की,** in place of **अपनी,** in phrases like **मैं मेरी परिश्र तू तेरे बच्चे को मैं ने मेरी सखी, आप आप की सखी को,** is not in keeping with the usage of good Bhasha.

Another thing which the people of higher taste may not like is the undue importance given to harmonium. Music is undoubtedly a fine art and must be widely learnt and encouraged both by women and men but the adoption of the second hand and cast off shibboleths of Europe may not necessarily be placed before, us, specially before our young and impressionable girls as something ideal. If instead of the Harmonium, Sitar and Bina were introduced at the anniversary of the imaginary girls' school as described in the book, the imaginary Lady Lieutenant-Governor, we presume, would have liked that just as well.

The Kindergarten song given on page 165 requires also to be revised and repolished.

नारी पुष्पावली is the name of another good book written by the same authoress. It contains short essays on the lives of some well-known women both Indian and European. The story of Madam Curie and the well-known Savitri are beautifully related and we don't understand why due prominence has not been given to the essay on Savitri which being both moral and substantial certainly deserved the first place. Some of the essays seem to have been written in haste and require filling up. Lady authors are so small in number that one hardly seems inclined to offer any remarks on their works except those of encouragement, but realising that Shrimati Hamant Kumari has a knack of writing good moral stories and essays, we feel tempted to suggest that she would do well to confine herself to such writings alone as are connected with moral household duties,

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and purity of character; subjects she has dealt with so well in the **माता और कन्या** and **आदर्श माता**, and leave for the moment historical and sociological topics, where there is a room for controversy. We may also add here that the authors are sometimes tempted to encumber their writings with such names, remarks, and ideas as are calculated to push on their sale, but by doing this, sometimes they have to depart so far from their general depth of language and thought, if the subject is fine, moral and ethical, that the very coarseness of the foreign element makes the subject shallow and unreadable. Hence we request our lady authors to be very punctitious on this point because theirs is a grave responsibility of uplifting their innocent sisters.

In the end we may once more say that all the three books under review are good—but the first two are specially good and must be read by every woman.

M. C. Sinha.

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Divine Wisdom.

Under this heading we propose to give every month extracts from the Holy Word of God—the Veda—on some important subject bearing on the moral, intellectual or social well-being of humanity. We hope our readers will like this new feature. Any suggestions for the improvement of this section of the Magazine and any contributions to these pages by learned scholars will be welcomed. As a rule in this section there will be no comments. What is needed is the translation of Vedic texts bearing on one subject arranged conveniently and exact references. —*Editor.*

THE VEDIC IDEALS OF GOVERNMENT.

The King to be elected by the commonwealth.

To thee hath come the kingship with its splendour:
On! shine as lord, sole ruler of the people.
King! let all regions of the heavens invite thee.
Here let men wait on thee and bow before.

The people shall elect thee for the kingship, these five celestial regions (people belonging to all parts of thy dominions) shall elect thee. Rest on the height and top of kingly power: thence as a mighty man award us treasures. Kinsmen, inviting thee, shall go to meet thee, with thee go the Lord (Agni) as an active herald. Let women and their sons be friendly—minded. Thou mighty one, shalt see abundant tribute (*Atharva Veda, Book III, Hymn IV.*)

Benediction pronounced on the occasion of consecration. The *goodwill* of the people the armour of the sovereign.

Guard and protect this man, all gods and vasus (forces of nature) over him keep ye watch and ward, Adityas. Let not death reach him from the hands of brothers, from hands of aliens, or of human beings. Listen, one-minded, to the word I utter,

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the sons, O learned men, among you, and the fathers! *I trust this man to all of you: preserve him happily*, and to length of days conduct him. Let all the forces of nature, whether dwelling on earth or in the heavens, in air, within the plants, the beasts, the waters, grant this man life to full old age, and let him escape the hundred other ways of dying, (*Atharva Veda. Book I, Hymn XXX*).

The King should gain the hearts of his people by affection and broadbase his rule on their willing submission, confidence and contentment.

We bend together all your minds, your vows and purposes we bend. We bend together you who stand apart with hopes opposed to ours. *I with my spirit seize and hold your spirits.* Follow with thought and wish my thoughts and wishes. *I make your hearts the thralls of my dominion*, on me attendant come the way I guide you. (*Atharva Veda, Book III, Hymn VIII*).

The King should strive to *promote unity among his people*, shun the policy of "Divide and Rule" and become the object of their ungrudging *trust*.

Unanimous, ye people, come united, come to the glory of this mighty guardian. The inclination which your hearts have harboured, the purpose which has occupied your spirits, this I annual with *Yajna* and butter. *In me be your sweet resting-place, O people.*

Stand even here: forsake me not. Before us may Pushan make your path unfit to travel. Vásoshpati incessantly recall you! In me be your sweet resting-place, O people! *close gathered be your bodies: be your minds and vows in unision!* Here present Brahmanaspati and Bhaga have assembled you. *Let there be union of your minds, let there be union of your hearts! all that is troubled in your lot with this I mend and harmonise.* As free from jealousy, the strong Adityas have been the Vasus' and the Rudras' fellows, so free from jealousy, O Lord God! *cause Thou these people here to be one-minded.* (*Atharva Veda, Book VI Hymns LXXIII and LXXIV*).

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Here art thou. *I* (the representative of the people) *have chosen thee. Stand steadfast and immovable. Let all the sections of the population desire thee* : let not thy kingdom fall away. Be even here! fall not away : be like a mountain unmoved. Stand steadfast here like Indra's self, and hold the kingship in thy grasp. This man hath Indra stablished. made secure by constant Yajna. Soma and Brahmanaspati (God) here present bless and comfort him! Firm is the sky, firm is the earth, and firm is all this living world; firm are these mountains on their base, and steadfast is this king of men. *Firm, never to be shaken, crush thy foemen, under thy feet lay those who strive against thee.* One-minded, true to thee be all the provinces: *faithful to thee, the firm be this assembly. (Atharva Veda, Book VI, Hymns LXXXVII and LXXXVIII).*

Let the King be sure of the support of the Constitutional Assembly, suppress disorder and anarchy with a strong hand and maintain a strong army to crush his foes.

Agree and be united : let your minds be all of one accord, even as the eternal forces of nature, unanimous, await their share. The rede is common, common the assembly, common the law, so be their thoughts united. I offer up your general oblation : together entertain one common purpose. One and the same be your resolve, be all your hearts in harmony: one and the same be all your minds that all may happily consent. *(Atharva Veda, Book VI, Hymn LXIV).*

The deliberations of the Constitutional Assembly should be pervaded with a note of harmony.

In concord may Prajapati's two daughters, Gathering (Sabha) and Assembly *(Samitis)*, both protect me. May every man I meet respect and aid me. Fair be my words, O Elders, at the meetings. We know thy name, O Conference, thy name is interchange of talk. *Let all the company who join the conference agree with me. Of these men esated here I make the splendour and the lore mine own.*

The ideal Statesman and Leader of the Constitutional Assembly.

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Indra, make me conspicuous in all this gathered company. Whether your thoughts are turned away, or bound and fastened here or there, We draw them hitherward again! let your mind firmly rest on me.

Incidence of taxation to fall heavily on the rich. Luxuries to be taxed and not necessaries.

Kin as a brother to his sister floods, he (Agni) eats the woods as a king eats the rich (*i.e.*, supports his state by levying contributions from the wealthy). *(Rig Veda, Book I, Hymn LXV, Mantra 4).*

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Ancient Aryan Civilization and Culture.

The Ancient Aryan Ideal of Brahmanhood.

(a) The man who Nature knows, with all
The changing growth that from her springs,
And all the fates of living things—
That man the gods a Brahman call.
He whose sole presence fills a place
Whose absence makes a void in halls
Where thousands throng the ample space—
That man the gods a Brahman call.
(The Mahabharata).

(b) A Brahman should from honour shrink,
As he would poison dread to drink;
And love contempt, as if he quaffed
A sweet celestial nectar-draught.
Though scorned, he ever calmly walks;
And scorned, this course he calmly keeps;
But woe the scorner overtakes.
(Manu).

Scientific Knowledge of the Ancient Aryans.

"What is thought to be peculiar to Kanáda, nay the distinguishing feature of his philosophy is the theory of *Anus* or atoms. They take the place of the Tanmátrás in the Sánkhya philosophy. Though the idea

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of an atom is not unknown in Nyáya philosophy, it is nowhere so fully worked out as in the Vaiseshika. Kanáda argued that there must be somewhere a smallest thing that excludes further analysis. Without this admission, we should have a regressus and infinitum, a most objectionable process in the eyes of all Indian philosophers. A mountain, he says, would not be larger than a mustard seed. The smallest and invisible particles are held by Kanáda to be eternal in themselves, but non-eternal as aggregates. As aggregates again they may be organised organs, and inorganic. Thus the human body is earth organised, the power of smelling is the earthly organ, stones are inorganic." Max Muller's Indian Philosophy p. 584. Besides his conception of the atoms, his views on the qualities of the substance, on gravitation and Levity (the latter being only a negation of gravity) on fluidity, viscidity, and the propagation of sound are all extremely thoughtful, and excite our admiration at this distant date. No less remarkable is his statement that light and heat are only different forms of the same essential substance. Now coming down to carka we may notice a few typical instances of mineral and metallic preparations mentioned by him. He mentions the five kinds of salt, *viz.*,—Sanvarchala, Saindhava, Vil, Andbhida and Samudra. The following minerals are utilized for external application:—Sulphate of Copper, Sulphate of Iron, realgar, or Piment and Sulphur, in combination with vegetable drugs. (*The Ayurvedic System of Medicine by Dr. B. Sumant Mehta*).

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Editorial Reflections.

THE PEST OF ANARCHISM. TO THE YOUNG MEN OF THE PUNJAB.

ALAS! The legitimate pride of the land of five rivers is gone—we hope not irretrievably. Anarchism which had spread to a greater or less extent in every other part of India had so far not invaded the Panjab. The reason is not far to seek. The Arya Samaj dominates the public life of Hindu Panjab and its influence on young men has always been wholesome, elevating, restraining and sobering. It is a terrible blow to our reputation, however, that a bomb outrage has occured at Lahore, the capital of the Punjab—the centre of Arya Samaj activity. A poor Brahman chaprasi has been killed. The assassin or assassins who committed the disgraceful outrage as yet remain untraced. The police are carefully conducting their investigations and the Government has offered a reward of Rs. 5,000 for any clue leading to the arrest of the miscreant or miscreants. The Government will, we are sure, do its duty in this matter. But the community has also a duty to discharge of which, we are confident, it is not oblivious. The young men of the Punjab—the land where the Vedic hymns were once chanted, where the Sikh Gurus preached their beneficent gospel and where Bhagwan Dayanand re-planted the flag of the holy symbol Aum—realize that anarchism has yet never secured freedom for a subject race. It has always led and can always lead only to confusion worse confounded and to the tightening of bonds and the forging of fresh fetters if those at the helm of affairs in the state are reactionaries. Fortunately we have at the head of the Government in India a righteous ruler who is the very soul and embodiment of honour and generosity and who—though himself a victim of the pestilential activities of the disinherited wretches who are perversely obstructing

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the orderly evolution and peaceful development of this ancient land—has publicly declared that he places himself completely in the hands of the people whom he loves and that his policy will suffer no change—and who does not know that his words are bonds? This declaration breathing forth generous sentiments of ungrudging trust and unreserved confidence has increased the responsibilities of our people. The Viceroy and those who are dear to him have entrusted us—the law-abiding people—with the loving task of protecting them. Let us discharge the holy trust. How can we do it? This is a question that needs most careful thinking. The bomb-thrower has a psychology of his own. His dark haunts must needs be secret. His nefarious propaganda must needs be carried on in dark recesses inaccessible to the ordinary peaceful citizen. His associates also must necessarily be men who can keep secrets. All preaching to hardened criminals with seared consciences and petrified hearts must, of course, be a cry in the wilderness. They must be given up as incorrigible unless the Lord directs their intellects towards righteousness and they themselves seek spiritual illumination from the religious leaders of the land—and this is highly improbable. But it cannot be denied that they draw their recruits from amongst the youth of the country. They must, of course, be working cautiously and surrepitiously—their activities must, from the very nature of the case, be under-ground. Probably they probe a man before disclosing to him their nefarious schemes. What is more probable still is—at least this is the method followed by Western anarchists whose apt pupils the revolutionaries of India are—that the young man finds himself committed irredeemably before he quite realizes that he has been unconsciously and irresistibly drawn into the meshes that have closed round him. The anarchist propagandist, therefore, employs the weapons of base innuendo, covert and thinly veiled insinuation, cowardly attacks, skilfully manufactured appeals to youthful patriotic fervour, incitements to violence

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disguised as appeals addressed to the desire for cheap notoriety or a burning desire for martyrdom, and cleverly devised arguments compounded of truth and falsehood blended together with satanic and demonic ingenuity calculated to awaken the devil in man and rouse the worst and lowest human passions. What is needed, then, is an active propaganda against anarchy which may serve as a prophylactic against the action of the slow poison. Let our young men become active missionaries against anarchy so that the first approaches of the revolutionary may be repelled with concentrated scorn. Let them never be silent but speak out bravely and truly and courageously about its wickedness. Let this be done also not only by words but by deeds. Then the anarchist finding the soil of the Panjab unsuited to the growth of his upas tree will pack off bag and baggage from this holy land—a land sanctified by innumerable acts of mercy shown to man and beast by saints that have flourished in it from antiquity. We recognise, of course, that this sacred and dharmic propaganda of ours against anarchism can succeed only if the erring youth who truly repents has reason to believe that his advances will be met by the officials, not with cold suspicion, but with the sympathy due to a sincere repentance. Our duty to the Government under whose beneficent sway we live compels us to speak out plainly in this matter. The bureaucrat whose creed is repression and nothing else but repression is as much a foe of the country as the anarchist. He supplies the microbes which generate the disease of anarchism. We think that the police fails in tracing anarchical crime not only because the youth who wishes to repent is afraid of the gang but also because he fears that his efforts to discharge honestly the duties of a good citizen will bring about a continual torture and suspicion by the police department—the underlings of which are by no means over-scrupulous. We know that under Lord Hardinge's beneficent administration this "bureaucratic cult" finds no encouragement. But all

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the same the public expression of this view which is entertained by many is bound to do some good.

WHY ANARCHY SHOULD BE STAMPED OUT.

We are anxious that anarchy should be stamped out from this country not only because a senseless, inane and wicked outrage gives a handle to reactionaries and the hand of the clock is put back—although this is no small reason for doing so,—but also because the cult of the bomb is essentially wicked in itself and also foreign to the genius of our civilization and culture. Our eternal Religion teaches mercy and love not only for man but also for the dumb creation. Our ancestors thought it a sacred duty to feed even crows, sparrows, dogs and fish. We have always won the hearts of our conquerors by inspiring them with the spirit of our civilization. We tamed the savage Mogul and made of Akbar—the descendant of Timoor, the apostle of universal plunder and general massacres—a beneficent ruler and a merciful statesman. One of our sages brought down Alexander on his knees and extorted homage from him. The brave and chivalrous Rajput rather courted treachery and defeat than took mean advantage of the position of a foe—even when the foe was not honourable. Shall we pass on this tradition untarnished to coming generations or shall we transmit this tradition soiled with marks of violence and cold-blooded murder? The question can admit of only one answer.

A GRACIOUS AND MOTHERLY ACT.

Our noble Viceroy and Vicerene have won the hearts of the Indian people. Numerous instances of kindness and graciousness can be quoted. Our readers cannot have forgotten how Lady Hardinge thought of the bravery and loyalty of the poor jemadar in the midst of the agonies of her husband at whose bedside she was anxiously watching. It is our pleasant and grateful duty to record another such instance of motherly solicitude for the welfare of the people over whose destinies her illustri-

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ous husband has been called by Providence to preside. Our little daughter has been ailing for sometime past. In obedience to medical orders we took her to Simla for change of climate. The disease is complicated and the diagnosis of different doctors was different. We were in a state of absolute bewilderment. A beloved friend of ours brought this fact to the notice of Her Excellency. Our beloved Vicereine graciously commanded the Viceroy's personal physician Sir Roberts to examine the girl and advise us. This he very kindly did most carefully and set our anxieties at rest. Her Excellency was not content with this angelic act. She accorded us an interview and personally inquired after the girl. These kindly acts reveal a genuine Aryan heart and do much more to bridge the gulf between the rulers and the ruled than a thousand measures of political expediency. Lord and Lady Hardinge have introduced a new factor in the methods of governing India—the note of personal sympathy and the element of the personal equation. This new factor will bring to India untold blessings. We are not in the habit of troubling our readers with our personal concerns. If we have in this instance departed from our general practice, it is because we think that ingratitude is the basest of crimes.

THE C. H. C. IMBROGLIO, BESANT WORSHIP AND THE COMING CHRIST.

The Theosophical Society seems to have fallen on evil days. The stars in their courses are fighting against it. The Mahatmas of the White Lodge seem to be either impotent or unwilling to help it. It was an evil day when Mrs Besant took hold of the unsophisticated son of a retired Madras Tehsildar and in her eageress and fondness te become a female John the Baptist proclaimed him to be the coming Christ—the Lord Maiterya who had descended on earth to redeem humanity. The poor boy—we pity him—was transformed into a *tamasha*. Worship was

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offered to him by many men of distinguished ability who in other affairs of life acted quite sanely.

Mrs. Besant is possessed of wonderful powers of elocution and pursuasive talk and a magnetic personality. The cult of "Krishna-Murti worship" spread like wildfire. The students of the C. H. C. whose imagination had already been enthralled by the lady-orator were most susceptible to this fatal fascination and joined an order founded to proclaim the advent of the coming Messiah in large numbers to the detriment of their studies, the development of manly self-respect, independence of judgment and active and enlightened love for the motherland. The misfortunes of Mrs. Besant began at this time. Babu Bhagwan Dass is, we believe, one of the most learned scholars in the Theosophical Society—in fact in the entire Hindu community. He was for sometime completely under the influence of Mrs. Besant. It is not known to the public on how many occasions the profound Sanskrit scholarship of Babu Bhagwan Dass helped Mrs. Besant to pose as a religious leader of the Hindus—it is an open secret that the gifted lady is innocent of classical Sanskrit, the sacred tongue in which the scriptures of the ancient Aryas are preserved. He wrote an excellent book on "The Science of Social Organisation" and inscribed it to A. B. "My mother, physical in past lives, superphysical in this—by whose wish it was composed.' It is, therefore, clear that not only was B Bhagwan Dass not biased *against* Mrs. Besant but was, on the contrary, clearly and, we may be pardoned for saying, almost blindly biased *in her favour*. The "Maiterya-cum-Christ cult" lost Mrs. Besant the devotion and blind adherence of this most scholarly of her "sons" and colleagues.

Babu Bhagwan Dass has a strong sense of duty. He has sacrificed a brilliant career for the sake of the C. H. C. With a deep-visioned foresight he saw that the new cult would have a deleterious effect on the youthful mind. His devotion for Mrs. Besant and his

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duty to the institution and the Hindu Public were, for the first time in his life, in conflict. It was a psychological moment. The deeply religious and sainly man was confronted with two alternatives—it was open to him either to follow Mrs. Besant blindly and betray the interests of the Hindu community of which he is an ornament or to purchase the future welfare of the premier Hindu Arts College in the U. P. at the heavy price of the displeasure of his "superphysical mother." Duty triumphed over devotion. He protested strongly against the mystic nonsense and supernatural balderdash with which the young minds of the C. H. C. were being filled by the otherwise learned, distinguished, sympathetic and devoted Principal and some of his colleagues.

Mrs. Besant was appealed to. The particular order was disbanded—but only to give place to another still more dangerous. The crisis was precipitated by Besant-worshippers. Mr. Arundale addressed a "confidential" circular letter to his fellow-worshippers in which this Fellow of the Royal Historical Society, blinded by man-worship or to be more grammatical woman-worship, forgot the lessons of history—which is nothing if not the record of the disasters that have ever followed in the train of undiluted despotism in state or church—and hailed Mrs. Besant as the destined ruler of the world of "gods and men" and advocated the complete and unqualified surrender of private judgment and freedom of thought and action at the altar of this patroness of the Christ that is to be. The letter got into the hands of B. Govind Dass, the elder brother of B. Bhagwan Dass. Babu Govind Dass is not a metaphysician and Sanskrit scholar and religious leader like Babu Bhagwan Dass. His code of morality is, of course, different from—we do not say necessarily inferior to—that of his saintly brother. He sent the letter to the editor of the "*Leader*" for publication and thus rendered a distinct service to the Hindu community. Babu Govind Dass is proud of his achievement as well he may be. He thinks he has performed a public duty

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inasmuch as he has exposed "the machinations of the group" and informed the public of their "disloyalty."

Whatever may be the verdict of casuistry as regards the subtle abstract morality of Babu Govind Dass's action, the publication of the letter was a bolt from the blue. It took one and all by surprise. The eyes of the Hindu Public were opened. They realized for the first time that in their premier Arts College—built up with their money and depending upon their support, the nucleus of their University—man-worship of the most hateful type was being taught by example and precept to the future leaders of the nation in this enlightened age—not by orthodox Pandits of the old school but by distinguished graduates of Oxford and Cambridge—not by brown-skinned obscurantists and "learned fools" but by white-skinned "mysties" and adherents of "Mahatmas" whose existence even the expedition of Sir Younghusband has failed to establish—the Koothoom Lal Singh Varmas. The letter naturally created a great uproar. Mr. Arundale and his colleagues were assailed with ridicule by the indignant public. They threatened to go on "strike" and submitted a joint resignation. They met with the fate of "strikers" all the world over. Their resignations were accepted and they were made to realize that in this world over which a merciful Providence presides none are absolutely indispensable and irreplacable —not even distinguished, devoted and self-sacrificing educationists like Principal Arundale, Professor Wodehouse, Pandit Iqbal Narain Gurtu and Professor Telang. Mrs. Besant who was premitted to retain the presidentship for the present at her own request now talks of black ingratitude. This accusation is on a par with the hysterious lamentations of the low-class Christian missionary who talks of the baseness of the "heathen" when an unsuspecting young Hindu girl is rescued from the clutches of his amiable spouse burning with proselytising zeal who has been the poor maiden's "honorary" teacher for years.

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This is the "finis" of only one act of the drama. The father of the deified boy whose son had been permitted by Mrs. Besant to associate with Mr. Leadbeater—the man who had once been expelled from the Theosophical Society for offering sexual advice to youngmen which Mr. Besant still characterises as mischievous and dangerous and which he continues to regard as sound and moral. The father was naturally alarmed. He alleges that Mr. Leadbeater had improper relations with his son—this, however, the High Court says is false The boy was seen naked in the room of Mr. Leadbeater. Mr. Leadbeater says he was teaching him how to bathe in the English style. The father sued Mrs. Besant for the restitution of his sons—Krishnamurti and Nityanaidu his younger brother. Mrs. Besant moved heaven and earth and raised frantic and hysterical cries. She had been fighting against anarchy and sedition. The anarchists and the seditionists had formed a conspiracy against her. The members of the infernal conspiracy belonged either to the class of fools or to the class of knaves—the father of the boys who claimed back his own sons belonging to the former class and those at his back to the latter. All these poetic effusions were lost upon the prosaic judge. She, the poor victim of conspiracy, appealed to the judge—the incarnation of God on earth—for protection. The judge who lacked imagination and Mahatmic inspiration could not see what connection there was between these vague imaginings and wild conjectures and the question of the natural and legal guardianship of two minors.

Horror of Horrors! The prophetness was compelled by a mere uninitiated "judge" to delete all this "irrelevant" matter from her "statement." Not only this. All her appeals to the supreme need for the defeat of the seditionist plot notwithstanding, the judge decreed the suit.

But Mrs. Besant is invincible. Although she has lost the suit, she is receiving congratulations from her

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adherents and is congratulating herself. The poor are being fed. Why? Because the result of the suit is 'extremely satisfactory." The charge against Leadbeater has "not been proved." Mrs. Besant conveniently forgets that the judge has also held that Mr. Leadleater holds "immoral views" and is not a fit person to associate with youngmen. Is that a compliment to Mr. Leadbeater or to the society of which he is the great pillar—in fact the leader of its president? The man who claims to have been "face to face" with the "Director of Evolution" has been declared by the highest Judicial Court to be unfit to take over charge of youngmen. This is being hailed as a victory by Mrs. Basant and her followers! The sight is, to put it mildly, ludicrous.

Mrs. Besant rejoices because Mr. Justice Bakewell has held Mr. Naraniah to be a "jealous and suspicious father" who has attempted to "strengthen his case with lies." But has not the learned judge also held that Mrs. Besant had broken the undertaking into which she had entered with the father although she solemnly declared in court that she had given no such pledge? What does this imply? Does it not show that in the learned judge's opinion Mrs. Besant too has not been quite truthful in her statements before the Court?

Then again the defamation suits brought by Mrs. Besant against the Hon'ble Dr. Nair and the editor of the "Hindu" have been dismissed by the Presidency Magistrate.

The learned Magistrate has found that the accused had "ample justification in objecting to the presence of the individual (Mr. Leadbeater) in the society. (Theosophical Society) as he *taught young boys given to his care the practice of self—abuse and as he was a man of questionable character.* The Magistrate also finds that Mrs. Besant's support of Leadbeater's practice is evidenced by: (1) her own public writings; (2) her conduct towards Mr.

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Leadbeater and his letters to her; (3) her letters to other persons, and (4) her supporting the books written by others defending Mr. Leadbeater and the practices. The judge quotes from ex 53 in which she says: "I have stated in my public letter to the Theosophical Society that the advice given by Mr. Leadbeater given only a few special cases, was the only advice practicable in these cases."

The judgment has created a great sensation. Mrs. Besant has addressed a letter to all Theosophical Journals in the world in which she indignantly denies having ever approved of the advice. The purity of Mrs. Besant's moral teachings all through her life lends support to this view. Possibly she was led to express the view quoted by the judge out of enthusiastic regard for her stranded colleague and the extract does not represent her genuine feeling. The mischief, however, of raising a man like Leadbeater to such an eminent position in the society is producing its effect. A man who signs himself "X" thus speaks of Mr. Justice, Bakewell's reference to Leadbeater's views in the current number of "Theosophy in India."

"All that the judge said was that he considered C. W. L.'s, *views* on a certain matter immoral. But C.W.L. had made no secret of those views and adhered to them firmly in Court as a matter of principle, *and surely we may concede him to be just as high an authority on any purely abstract question of ethics or physiology as the judge himself.*"

This is how the moral sense of Mrs. Besant's adherents is being warped. She calls a view dangerous and mischievous. But the sectional organ prints a communication defending the wicked and immoral view by implication or at any rate whittling down its seriousness by declaring it to be of no practical importance whatever. And the learned editor gives a prominent insertion to the communication without appending a note of dissent or disapproval. It is clear, then, that either Mrs. Besant should part company with this fellow-initiate or her tremendous

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influence for good will avail naught against his subtle influence for evil.

The judgment has created a tremendous sensation but the sequel to the defamation suits promises to be still more fruitful of sensationalism. Mrs. Besant in her letter of repudiation charges the counsel for the accused, Mr. Rama Rao, with having indulged in allegations which form a tissue of falsehoods. Mr. Rama Rao has served a notice upon Mrs. Besant demanding an unqualified apology and threatening her with a criminal suit in the event of non-compliance. In another communication to the press Mrs. Besant referring to Mr Leadbeater's advice says: "He brought the idea over from the celibate priesthood of the Anglican High Church and the Roman Catholics, as a device for saving men from prostitution, and it has nothing to do with Theosophy or the Theosophical Society." This has drawn forth indignant protests from the churches gratuitously slandered and their exponents. We take the following from the *Poona Mail*:—

> Mrs. Besant has done her cause no good. English theosophists, as we pointed out a few days ago, have already revolted on account of the absurd claims made on behalf of the boy Krishnamurty, and we believe the 3,000 revolters will be added to by the result of the cases in Madras. Mrs. Besant has gone to England, we hope she will remain there—and it will be interesting to learn what further steps she will take on behalf of that remarkable hybrid—a man "of noble character and pure life" whose advice to young men and boys is so "mischievous and dangerous" that even Mrs. Besant has been forced to express a dirapproval from which she has "never deviated one hair's breadth." There is not much further to be said unless it is that Mrs. Besant can never hope to secure the rehabilitation of her colleague, Leadbeater, by slandering somebody else, which, we might remind her, is the course commonly adopted by those who

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have a weak case to present, and the public will gather its own impressions from the course she has adopted. *We see too, that she has appealed to the divine justice, quoting those famous lines "Though the mills of God grind slowly, yet they grind exceeding small." We would commend this statement of truth to Mrs. Besant herself and to those, who with her, have apparently not given sufficient weight to the other certainty, which she also quotes with characteristic glibness, that. "Though He stands and waits with patience, with exactness grinds He all."*

The italics are ours. The public will, of course, watch future developments will painful interest.

But the most unkindest cut of all comes from the London *Times*, the chief exponent in England of the bureaucratic view of public questions. Mrs. Besant has always given out that all her opponents are seditionists and anarchists. The motives of her opponents are never pure or honest. They oppose her for she has always strenuously set her face against sedition. The Indian public has always appraised these hysterious outvapourings at their proper worth and regarded them as spiteful accusations hurled about in an irresponsible fashion by an annoyed and cornered autocrat unused to contradiction. But it seems the *Times*, usually so obtuse, has also found her out. Says the *Thunderer* :—

"To speak plainly about the propaganda now going on in India, nowhere could the sort of teaching described as theosophy do more harm than there. At points of contact between East and West, between different religious systems and customs, unrest and preplexty are inevitable. They are aggravated by the spread of doctrines which may be repellent to healthy minds, but which have a contagious power over weaker natures, and nowhere more than in the present intellectual atmosphere of India. Most of us have thought hitherto of theosophy as an innocent fad, and associated it only with strange jargon and picturesque, if incne, ceremonies as they seem to the profane. That is not the whole truth as to theosophy in India. There it counts for something,

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indeed of late for much, among the things which make for, or obstruct, a better order. At a time when robust good sense and solid scientific training are needed as corrective to vague, unsatisfied desires and anarchical moods comes this disturbing element. Not that we need assume that the founders of such a society as 'the order of the Sons of India' wish to bring about confusion; each of them gives a pledge to 'be a good citizen of my Municipality or district, my province, the Motherland, and the Empire.' But the propaganda does not make for healthy progress. Instead of being an impetus forward, it is a movement backward, an encouragement to Hindus to consider, as has been justly said, that 'their gods, their philosophy, their morality are on a higher plane of thought than the West has ever reached.' Theosophy must, of course, be allowed to run its course but it should have no approval, or the semblance of it, from the Government."

A few words about the psychological aspect of Mrs. Besant's public life will not be amiss. We believe Mrs. Besant to be a sincere woman possessed of admirable qualities of head and heart and of tremendous powers and energies.

Oriental legends tells us of giants over whom a certain species of human beings exercised a fatal fascination. Though possessed of superhuman powers, they could not exercise them on their own account and could only place them at the disposal of puny human beings. Mrs. Besant has, likewise, been always peculiarly susceptible to masculine influence.

At one time she braved all for the sake of Mr. Bradlaugh. Then she fell under the maleficent influence of Madam Blavatsky—a masculine woman who cast a glamour over women and feminine men like Colonel Olcott.

A distinguished European friend of ours who was himself at one time an eminent Theosophist tells as how when travelling in the same compartment in a railway train in England with Mrs. Besant, he was told by the august lady that all was over between them because he had ventured to

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say in reply to a question from her that in dealing with fools and dupes madame did not scruple to employ *hocus pocus* and mystic legerdemains. After Madame's death Mrs. Besant fell under the influence of an orthodox Sadhu and a Bengali mystic. She then began to talk glibly of the magnetic and psychic properties of Ganges water and to defend the absurdities and obscenities of the Puranas, in fact to read psychical meanings in Puranic legends. A band of noble Englishmen succeeded in weaning her from these reactionary influences. At last when with the help of "Mahatmas of the White Lodge" she did succeed in securing the presidentship of the Theosophical Society, it was thought that she would set up for herself. This expectation proved vain. She yearned for the support of a masculine arm. Therefore she exhumed the dead and buried public character of Leadbeater and induced him to step into the shoes of Bradlaugh, Blavatsky and the orthodox Swami. Mr. Leadbeater is a man of strong will and is a born leader.

His influence is very subtle. Let us see how and when she is weaned from it. Will her well-wishers provide a suitable substitute? The tremendous energies of the giantess are unimpaired. What she needs is careful handling. Who will come forward to rescue her from her colleague Leadbeater? Whoever succeeds in doing so will have saved a tremendous power for good from being utilized for purposes not exactly beneficent.

BRAHMO SELF-COMPLAISANCE.

The *Indian Messenger* of Calcutta thus delivers itself about the paper on "Bacteriology in the Vedas" read on the occasion of the last anniversary of the Gurukula.

"THE VEDAS AND BACTERIA.—In the account given of the eleventh anniversary of the Gurukula in *The Vedic Magazine and Gurukula Samachar* we find mentioned a paper by "the famous painter from Maharashtra Pandit Shripad Damodar Satya Valekar" on "Bacteriology in The

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Vedas." The lecturer combines in him a knowledge of Painting, Bacteriology and the Vedas—a rare combination, though superstitious people would smell danger at this *Trayasparsa* or contact of the three. "In times gone bye" began the learned lecturer 'The Vedas were thought to be books to read for the sake of reading without an attempt at finding out the meaning thereof. From this stage there came a sudden swing in the opposite direction when the Vedas were thought to contain all knowledge in detail and people tried to read their own meanings in Vedic texts. Avoiding both these extremes, a dispassionate study to find out the real meaning of the Vedas—no more and no less that is the position that ought to be taken and that the standpoint which I take.' Thus we are asked to expect nothing that is not the result of his dispassionate study, which, however, amounts to telling us that words like Rakhshasas and Asuras meant only 'bacteria' and that the Vedas abound in mantras which show," how the writers of the Vedas had really a conception of bacteriology, how we find it meantioned that the bacteria attack the blood, brain and intestines, how most of them are not even visible to the naked eye, how they are most virulent at night and how they can be destroyed through the operation of certain drugs, through mental suggestion and prayer and lastly through Havan fumigation of a whole locality rendering the whole atmosphere pure. On the authority of *The Vedic Magazine* we are to believe that quotations upon quotations from the originals—with accurate interpretation thereof were given in support of the thesis." Oh for the quotations and the interpretation which can make bacteria of Rakshasas and Asuras! *Havan* needs the bacteria and the Vedas bacteriology. Credulity may believe this painting-bacterio-Vedic study to be dispassionate but to sense and reason it will appear nothing less than an Arya amalgam."

"Sense and reason" in the opinion of our contemporary direct their votaries to arrive *at apriori* conclusions, to be guided by pre-conceived notions, to scorn to examine any

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data which conflict with ready-made opinions inherited from a generation which was under the glamour of an alien scholarship. Does our contemporary mean to say that the Vedas can possibly contain no scientific truth ? If so he is out—Maxmullering Max Muller himself. For even that scholar acknowledges freely that there are truths in the Rig Veda which sound decidedly nineteenth—century—like. As regards this particular theory, the strictly scientific attitude of mind would have been to suspend judgment till he had read the paper. But those who condemn bias in others are the greatest victims thereof. It is a question of "my doxy-is orthodoxy; your doxy is hetrodoxy." Our contemporary does not object to coloured spectacles at all! Only the pair must of the pattern worn by Brahmos. Our friend is not at all troubled about the truth in regard to the teaching of the Vedas. It is a case of omniscient conceit and Brahmo self-complaisance being pitted against alleged unscrupulous distortion with a purpose and Aryan amalgm. Which is worse ? Let our contemporary decide for himself. We cannot help him in the matter. If, of course, he changes his methods of dealing with Vedic teachings and resolves to put off his coloured glasses, he will find ample food for reflection by reading carefully the next issue of the *Vedic Magazine*. We are actually going to print the result of "this painting-bacterio-Vedic" study. Unless our contemporary is completely innocent of Sanskrit—we are afraid many Brahmo Missionaries know everything except the dead language Sanskrit which embodies the culture of their "semi-civilized" ancestors—he will be in a position to test the accuracy of quotations and interpretations for himself and will not be compelled to base a diatribe against the Aryas on the report of the *Vedic Magazine* the authority of which it is perhaps an article of the Brahmo creed to question at every step. By the Brahmo creed we do not, of course, mean the creed for which the great Vedic Scholar Raja Ram Mohan Rai, the founder of the Samaj, was responsible—the Raja was a devout believer in Vedic Revelation—but the creed of nondescript seceders who have usurped the name Brahmo and still claim to be the followers of the Raja although they hove gone back upon his central doctrine—a belief in the infallibility of the Vedas.

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The Gurukula Samachar.

Motto I:—By the force of *Brahmcharya* alone have sages conquered death.—*The Veda.*

Motto II :—The welfare of society and the justice of its arrangements are, at bottom, dependent on the characters of its members.....There is no political alchemy by which you can get golden conduct out of leaden instincts.—*Herbert Spencer.*

It is a holiday. No school and college bells summon the students to their school and college classes. But it is not an ordinary holiday. The students are evidently busy with something. The younger Brahmacharis quartred in the bamboo—barred gate square—the square having the octangular Havan shed in its centre—that square built first and so retaining its distinction by having two Gurukula flags one on top of the tree near the central Havan Shed and the other over the roofed gateway—I mean the square adjoining the school rooms quadrangle—well the younger Brahmacharis in this square are busy. Busy doing nothing as is usual on holidays elsewhere? No. Busy doing something. Yes busy doing something unusual. Busy poetising in Sanskrit. Sixth year students, students hardly fourteen years old, trying their 'prentice hand at versifying in Sanskrit! It is Rama Naomi. Well may the national hero fire their imagination and unlock their music and melody. How many of your B. A. Sanskritists can poetise? Oh poetry is a forgotten art and Sanskrit teaching a mockery elsewhere, especially as a second language at our varsity colleges. * * * * * * * * * *

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Now that is about the younger Brahmacharis. The elder brother Brahmacharis of the Kula are also putting this unique national festival to a serious use. They too are busy with Rama, his life and doings. Yes Buddha Deva will represent the muse as she favours the Ganges Bank quarters of the elder Brahmacharis. Brahmadutta too will have his say—a bhajan in Arya bhasha set to vocal melody. Mind the sixth year versification and Buddha's—these are in Sanskrit. That is reviving a language isn't it? It is indeed to be sure. Well the elder ones wont stop there.—Sanskrit Poetry is all right for the school and college. Oratory and eloquence these too are needed and these in Arya bhasha to rouse the modern mind to the glorious ideals of a glorious bygone age when sanskrit was in its glory. So the elder ones will add eloquent speeches in ordinary every day Arya bhasha to versification and poetry in Sanskrit. Thus some, we presume, are busy in that direction.—Brahmadutta, and Pran Nath among the number. The rest too are thoughtfully meditative or pleasantly and profitably engaged in talking over the events of the life of the history—treasured hero of the day-king Rama. * * * * * * *

So you have quite settled down in your mind it is a holiday, not a usual one but one unique, it is Rama Naomi and the Gurukula Brahmacharis are busy as they should be over the event. I wouldn't thrust an uncomfortable query as to how you or others spent the holiday. It is for you to pause and put yourself that question and answer and compare with what it was like at the Gurukula Kangri. Mine it is but to chronicle for your sake, Dear Reader, what it was like at the Gurukula on that memorable day.

You will like to plunge at once into the main part of the programme—the afternoon programme. Come then under the central banner aloft the tree by the central octangular Havan Shed. A peep into the quarters shows you the Brahmacharis are changing their white Dhoti and putting on the yellow one that serves as their school and college uniform. A few of them have come in advance

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and spread clean carpets all round over the smooth lime—plastered floor. Class after class comes in rows, and gets seated in parallel expanding octagons right upto a foot of the octangular ridge of the Havan Shed. The Havan Samagri is there—firewood, Ghee, incense and all. Teachers and Professors line the innermost octagon. Pradhanji Mahatma Munshi Ram conducts the havan, the resounding chant of Havan Mantras fills the air. It is finished now. A table has been brought in the centre. Hear the initial prayer by Mahatmaji "Oh Lord our God we are strong in thee. Thou art the keeper of the life vows of all. Our wills, our wits, our resolves falter for we take not our refuge in Thee. We have forgotten thee ; that is why we are weak and wanting in self-control. We seek refuge in thee. Do thou remove our weakness, strengthen our wills to be steadfast in righteous resolve, to be firmfooted in our Dharma, to follow the footsteps of those ideal souls who understanding life's ideals have stood as exemplars unto all humanity."

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The prayer over, the young poet Brahmacharis came forward to recite their self-composed Sanskrit verses. Some of them are creditable, all respectable. One recites it in a long story form in a briskly—moving measure. Another not quite preferring the epic form chooses some more dignified measure. And so it goes on till it is Pran Nath's turn to lecture. Hear:

"Our ideals make or mar us. Mere outward power and position—that is not a glorious ideal for is not misapplied power, a curse to all concerned. In vain may you search among men of power and position for very high all—round ideals. From among sovereigns known to History how few indeed can supply an ideal so perfect as Rama—an ideal king, an ideal householder, an ideal public man. Can Roosevelt compare? No, he cannot. The great fact about Ramchandra is the utter absence of selfish motives, of motives of self-aggrandizement. Forces of evil sickened

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humanity as much then as now. Here was one whose unselfish endeavour would fain redress all wrongs, one who would ever aid the oppressed and elevate the depressed—an ideal public man, an ideal king, an ideal householder, an ideal brother. Such the ideals that truly elevate."

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Another round of Sanskrit verses. The students of the 10th class must also show their poetic power. Buddha must recite, he represents the college section. Speech and verse thus alternate. After these verses the speech again. It is Brahmadutt's.

"The time of which we may be justly proud, the time we remember with pleasure—that we are gatherd to celebrate, National heroes are indeed the fathers of the race. Just as fathers behave their best to set an example to their children, exactly so do these heroes of the race by their exemplary life show the way. Daily contemplation of their life is necessary to mould us in their ways. Lest we forget we have an annual reminder. I wish the ideal of Rama's life be daily thought over but this day it is our special business to do so. Remember Rama was an incarnation of love. Love begets love. So we find his subjects loved him greatly, so that they were unhappy when he was unhappy and happy when he was happy. When exiled his subjects would have followed him to the forest, His love would not allow them to do so. He wished it not. Hence he quietly left the capital at night. He enthroned himself all the firmer in the hearts of the subjects. Love conquers all. True love ever increaseth. It increaseth as the shadow towards sunset and not like counterfeit affection ever decreasing as the shadow towards noon-day. Love the power to propagate one's religion. Buddha conquered through love; Christianity spread through love. And the same divine love Rama manifested even for the humblest of his subjects.

Another lesson that we learn from those good old times is that we must guard against jealousy, else would develop-

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ment be impossible. Thus Bharat was not jealous of why Rama should be king. See how he regrets to find the plot of his mother. * * * * * * * *

Thus spoke Brahmadutta. Professor Rama Deva came next to inspire the students. 'The period of the Ramayana' he began 'was a millennium. Hence Rama's name stirs up no sad memories. There is no painful and degrading episode like unto Draupadi's ill-treatment that disfigures the time of Krishna or anything like the sensualist sect Vam Margis one meets with in the time of Buddha's advent. The level of civilization during the time of Rama is considerably higher. We do not meet with such degrading occurrences. Ravana, it is true, was bad but then he belonged to a different degraded race and really formed no part of the immediate surroundings of the scene of Rama's life. The Mahabharat times were so degraded that any one of pure life could be an ideal but to set the ideal in the best times of civilization meant something far more difficult. Shri Ramchanda lived in such times. He shines in the midst of a galaxy of characters of first class beauty and outshines them all. A brother like Bharat, so unselfish, so regardful of brotherly right and brotherly duty would have eclipsed any one but Rama. He stands out almost as great as Rama but himself admits Rama as superior. The man who could transcend and shine in the midst of conjugal purity like Sita's, a fidelity like Lakshman's; a truth-loving intellect like Valmikie's and giant souls like Vasishta and Wishvamitra must indeed have been extraordinary. Ramchandra lived and satisfied a highly civilized people when their civilization was at its highest—when cattle—lifting was unknown, when truth and duty were worshipped more than any man be he the greatest king. This gives us the reason why Rama is not idolized and Krishna is. Krishna flourished in evil times and so struck the people with peculiar force—Rama in times far superior in times when a historian cares not to gloss, when Valmiki can criticize a king, write freely of Dasratha's weakness, of

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Rama's defective archery. Hence for Aryas this is the best biographical ideal. We must bow down to this ideal and make his memory universal. Tulsi Ramayan has always exerted a powerful influence, a purifying influence in India. Let us see that we make Rama and times of Ramayana a source of inspiration throughout the whole world."

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A Bhajan by Brahmadatta to refresh the attention of the hearers, and you hear Mahatmaji's concluding speech. 'Ramachandra's birthday is a fit subject for our daily meditation' so began Mahatmaji. "A number of beautiful ideas have already been expressed in this respect. But what is that one keynote of Rama's character that appeals with peculiar and masterful attractiveness? That keynote we must never forget. It is that which makes him do the biddings of duty, it is that which makes him face all dangers unflinchingly when duty requires. We fly in face of dangers small though they be and great though be our duty. But dangers subdue not Rama. They are nothing when duty has got to be done. He goes to fight where even his powerful strong—minded father shudders with doubt. At night there are preparations for his enthronement. He sleeps calmly. Another man would be transported with hopeful joy but Rama exults not. He is not elated not upset. Little things upset us but even big events affect not Rama. In the morning his mind is so far free from selfish joy that he detects traces of sadness on his father's visage and when he learn that exile is his lot and not sovereignty he is not sorry. There is equanimity in that heart. He has realized his Godhood. He is tranquil and firm in faith and so can do his duty. Wherever you see this firmness of faith, this tranquillity you may expect great things. Rama is not an impossible or imaginary ideal. Through patience and perseverance we too can reach that ideal. We must keep on till we realize the God within us and oppose spiritual force to the weaknesses that drag us down. Such lives as

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Ramchandra's remind us of our Godhood and of the possibility of realizing that within ourselves. May we profit thereby and realize the God within.'

Thus do the Gurukulites pass their Rama celebrations. We 'leave to itself the fact' and you may drink inspiration out of it if you will.

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Another event of the period is the Brahmacharis' visit to the circus menagerie. A cool morning the college Brahmacharis accompanied by two of the Professors march out in regular file from the Gurukula grounds over Ganges bridges and bed, through Kankhal pavement and passing the metalled road reach Hardwar. Through the courtesy of Mr. Patvardhan they are shown the caged trained wild animals one by one the lion, the lioness, the tiger, the cheeta, the dog and its mate, the monkey, the horses of various breeds and the lordly trumpeting elephant useful both for show as well work. On their return they are entertained with a cup of *Surdai* each at the Ganges bridge canal and have a nice swimming bout, a round or two over the waters of the swiftly flowing Ganges canal. Some of them try their hand at stone-throwing. They can easily send them over 200 feet the whole breadth of the canal. That is a good test of their wiry build. Try your hand and see how far you can throw. Well that is by the way. The day is passed pleasantly. They return to the Gurukula Gardens midway between Hardwar and Kankhal, have their meals and bhojan. It is pleasant cloudy and raining. In the evening they return back to their quarters in the Kula.

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The College authorities chid the summer for its disturbing heat. But repentant summer has made amends. Cloudy, cool and rainy it has indeed been pleasant. So the vacation has afforded the Brahmacharis a good chance for hill climbing. They start in groups for hills in the cool of the morning and return refreshed. Sports, wrestling and

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swimming occupy the evenings.

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An activity or two signalise the vacation. There is the 'Economic Club' started by Professor Balkrishna for giving general enlightenment on subjects economic.

It has held three sessions and the currency question has been fully explained. Another item is the English autograph monthly which the college students intend to bring out to exercise their powers of expression through the medium of English. That will be a good supplement to the Sanskrit monthly 'Prabha' of the college students and the 'Chandrika' lately started by the school students. So there will be three autograph monthlies, two in Sanskrit and one in Engilash. This will be sufficient exercise in jornalism.

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THE

VEDIC MAGAZINE

AND

GURUKULA SAMACHAR.

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०).

"Of all gifts that of Divine knowledge is the highest and the noblest."—Manu.

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VEDIC SWARGA.

(Pt. Chamupati M.A.)

My attention has been drawn to a few past issues of *The People* containing a controversy between Prof. Brij Narain and Mr. T. D. Satyarthi on the subject of *Vedic Swarga*. After reading the issue for April alone, I thought Prof. Brij Narain was not in earnest. He appeared to me to be parodying the faith of people who locate a sensuous region of unlimited physical delights somewhere in the skies where the faithful are sent as a reward of their fidelity by a supertitious dispensation of unreasoning religion.

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Among these he included those followers of the Veda, whose interpretation of the scriptures entitles them to no better treatment. That there are followers of the Veda who do not subscribe to any such absurdity cannot have escaped the learned professor's notice, as he has long been a resident of Lahore, a centre of Arya Samaja activities. The letter of Mr. Satyarthi which appeared in *The People* for March 8, 1931 however elicited from him statements which show that his attack was directed not against any particular version of the Vedic heaven, but against the text of the Veda itself. In support of his contention he quotes Atharva Veda IV. 34. 2, 6, and to the text subjoins the translation of Whitney, which on the basis of his "limited" knowledge of Sanskrit he certifies to be "literally correct". Here I too am at one with him though I do not think he has understood the translation. The verses appear to him "extremely simple", wherefore he holds that "it is impossible to misinterpret them". He finds "not only European standards of research but European standards of intellectual honesty" "higher than our own". I am at a loss to see why called for this odious comparison. "Our own" may mean anything. While answering the criticism of a "Satyarthi" it is, if nothing worse, at least unfair to call into question by innuendo the honesty of a school of interpreters whose view point is different from that accepted by Europeans. From the point of view of the former an interpretation may be offered which the learned professor may perchance find at least equally "literally correct". It is the extreme simplicity of the text which makes it liable, in the hands of those not sufficiently conversant with Vedic terminology, to a diversity of interpretations. It is from the context that you can decide which exposition is *correct in spirit*. Of the religious scriptures it has been particularly noted that while their spirit saveth, their letter sometimes killeth. In the present case, a

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the learned professor will find, the letter of the Veda is just in accord with the spirit of the context. In the Vedas the word "Swarga" does not necessarily denote an ultra-mundane paradise. It stands for any condition or locality where bliss reigns. The following verse makes it clear that Swarga as spoken of in the Veda means among other things a happy *grihastha*, household life :—

यत्रा सुहार्दः सुकृतो मदन्ति विहाय रोगं तन्वः स्वायाः ।
अश्लोणा अंगैरहृताः स्वर्गे तत्र पश्येम पितरौ च पुत्रान् ॥ अथ. ६.१२०.३

"Where men of good heart and of good actions take delight, having got rid of disease of their body, undeformed, with organs undamaged, in that 'Swarga'—region of bliss *may we find parents and sons.*"

Two verses above, it is the "garhapatya agni" symbolic of entry into household-life that is invoked to "exalt" the worshipper into this "region of the virtuous" *

This fire belongs to the living state and the region to which it exalts the performer is no other than household life. No stretch of imagination can find in this fire and the condition which it heralds a reference to an ultramundane paradise. If you turn to Rgveda X.85, of which the subject is marriage you will find in verses 24 and 20 household life spoken of as **सुकृतस्य लोकम्** and **अमृतस्य लोकम्** which are both synonyms of *swarga*. These verses are chanted in the marriage ceremony. In the hymn to which the Professor has drawn the attention of the reader a picture of the same "Swarga" of a happy household life is graphically depicted. The subject of the hymn is Odana, meaning Yajna, sacred service, which entrance into household life according to the Veda, undoubtedly is. It is spoken of as a person, the metaphor making a covert reference to the pair who perform it, for they are, as it were, service personified.

* **अयं तस्माद् गार्हपत्यो नो अग्निरुदिह्यति सुकृतस्य लोकम् । अथर्व. ३.१२०.१**

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ब्रह्मास्य शीर्षं बृहदस्य पृष्ठं वामदेव्यमुदरमोदनस्य ।
छन्दांसि पक्षौ मुखमस्य सत्यं विष्टारो जातस्तपसोधि यज्ञः ॥ अ. ४ । ३४ । १ ।

"Prayer is the head, the Brihat Sama is the back, consecration to the Beloved Lord is the inside of Odana. The verses of the Veda are its wings, truth is its mouth. Born of austerity is the sacred service of propagation."

The brahmchari who enters into wedlock is required to qualify himself in this way for the household life which he now enters.

अवस्थाः पूताः पवनेन शुद्धाः शुचयः शुचिमपि यन्ति लोकम् ।
नैषां शिश्नं प्रदहाति जातवेदाः स्वर्गे लोके बहुस्त्रैणमेषाम् । अथ ४.३४. २

"Having bones full of life, purified, chastened by chastening (exercises of) *pranayama*, chaste ones go to a region of chastity. Their male organ, genital fire does not burn away. In the region of bliss abundant female society is theirs."

As a student the *Brahmchari* has seen little of female society. Now he will mix freely with women. His yogic exercises which have made him passion-proof will save him from undue liability to sexual excitement which has rightly in the verse been spoken of as fire. All vitality is heat. The Vedic term used here is *Jatavedah* which Yaska interprets as जाते जाते विद्यते or जातान्येनं विदुः "It is found in all that are born; or all that are born have experienced it." The sexual emotion is the fountain-spring of all life, vegetable and animal. Care is to be taken that it does not "burn away" uselessly in an unchaste unholy fashion. For thus wasted it will burn away the very organs which are desiged to be its sacred seat. Whitney retains the original term *Jatavedas* which I have translated. Prof. Brij Narain by placing *Swarga* beyond death seems to assume that this term stands perhaps for the fire of cremation. In Yajur Veda XXXV. 19, however, we read:—

क्रव्यादमग्निं प्रहिणोमि दूरं यमराज्यं गच्छतु रिप्रवाहः ।
इहैवायमितरो जातवेदा देवेभ्यो हव्यं वहतु प्रजानन् ॥ यजु० ३५. १९ ॥

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"The fire of cremation I keep away. He who bears sins may receive the decree of the Just Lord. (Let death overtake the sinful). Here this other (fire), viz. the knowing Jatavedas may carry the offering to the *devas*."

Here *Jatavedas* is clearly pointed out to be different from *Kravyada* which in Vedic terminology denotes the fire of cremation. The former is the fire of Yajna whose basis is the performer's knowledge gained during his career as *Brahmchari*. The *Garhapatya agni* which the householder maintains is symbolic of the genital heat which he is called upon to conserve by chaste thinking and continent living. That crematory fire should spare the sexual organ of a man consigned to it is a miracle foreign to both common sense and the wording of the text above.

Contrasted with the fire of cremation which symbolies death, *Jatavadas* obviously stands for vital heat, a form of which is genital power. This meaning exactly fits in with Yaska's exegesis reproduced above. The meaning of *devas* in the above verse would then be organs of the body and of *havya* food from. हू अदने।

The pools of ghi and slopes of honey, and ambrosial waters, spoken of in the sixth verse are simply symbolic of materials of chaste household delight. In case you expoud the *samaasa* सुरोदकाः as सुरा+उदकाः, the word may besides having the above meaning denote distilled waters. सुरा is derived from षूञ् to distill. or सुरा is also the femining form of सुर, a goddess, bounteous woman whence सुरोदकाः means waters fitted for gods and goddesses, or godly men and women. Besides, the derivative meaning of *ghrita* is light, of *madhu* sweetness and of *suraa* charity, and these are qualities that make household life morally blessed. The wording of the Veda is suggestive. In addition to their main significance the words used are full of supplementary connotations which make the text abound with enlightening hints.

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The European or Indian interpretors whom the learned professor has followed unquestioningly are "honest" no doubt in so far as they are loyal to *the* point of view which they have adopted, we think, erroneously in locating the Vedic "swarga", in imitation of the paradises of later scriptures, away from the earth. If they simply condescend to come down to regions of delight this side of death, to which verses of the Veda, as pointed out above, clearly beckon them, they will, we are sure, be not less "honest" to "our own" barely mundane point of view.

The highest bliss according to the Vedas, as also according to the popular Hindu belief, is *Mukti* which is a barely spiritual state. Mundane *swarga* the human soul attains as a reward of his actions in the ever-recurring cycle of rebirth. I don't think the Professor can make the teachings of the Veda, as stated above, the subject of a light non-philosophical parody. If he likes, abundant quotations in support of each of these contentions can be made from the Vedas. A Muslim Maulvi Sahib has written a booklet denouncing Vedic Swarga. I have for the last month been engaged in refuting his treatise. There I have treated of this subject in greater detail. The whole hymn of which I have translated only three verses above is full of elevating and inspiring suggestions as to how household life can be made happy and both physically and spiritually fructuous. Read for instance verse 4 which repeats the idea of the second.

विष्टारिणमोदनं ये पचन्ति नैनानवर्तिः सचते कदाचन ।
आस्ते यम उपयाति देवान्त्सं गन्धर्वैर्मदं ते सोम्येभिः ॥ अथर्व० ४.३४.३ ॥

"Of those who cook the curry of (i.e. perform) the sacred service of propagation of species, continence prevents the virility from being lost. As a charioteer (householder)

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such a man prospers in his chariot, as one possessed of wings (which according to the *1st* verse are verses of the Veda) he soars above heaven.

Yama in this verse means continence or self-control, but the "honest" interpretors of whom Prof. Brij Narain is so enamoured take it to mean the God of Death, making this verse as absurd as the 2nd, in which they somehow manage to make the fire of cremation refrain from touching the male member of a certain class of meritorious people! The subject, I think, has been made clear enough and the learned Professor may perchance find reason to reconsider his attack on *Vedic Swarga*. If perversei magination has distorted the original idea, constructive criticism would require a substitution for the perverted picture of a portrait which may restore the genuine meaning of the sacred text.

The Foreign Reform Movements: Christianity.

CHAPTER IV.

When the British soverignty was extended to the Punjab, the Christian missions began to propagate their faith in the province. The following is a brief account of the work of these missions :—

American Presbyterian Mission.

* In 1846 after the conclusion of the frist Sikh war the mission crossed the fist of five rivers and settled at Jalundhar. In 1848 Ambala was taken up. The following year after the

* From page 19 to 22 is based on "History of Chrisianity in India! Chrisian Missions" published by the Christian Literature Society.

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collapse of the Sikh kingdom the missionaries crossed the Beas and occupied Lahore. In 1856 a mission was established at Rawalpindi. Christian literature was published in considerable quantity. A press was established at Ludhiana in 1836 which sent forth a large number of scripture portions and other religious publications. Among the missionaries may be specially mentioned Rev. Dr. John Newton distinguished both for his scholarship and christian character who laboured for about fifty years in the Punjab. Dr. Forman played a great part in the educational activities of the province. He came out to India in 1848 and worked till his death in 1894.

In 1893 there were connected with the Ludhiana-mission 16 foreign missionaries, 1750 communicants and 5426 scholars.

Church missions.

In the year 1840 a committee was formed at Simla to establish a Christian mission in the Himalayas. Supporters subscribed liberally. In 1847 this was placed under the Church Missionary Society, with its station in the Punjab.

In 1840 an Indian officer sent through Rev. Dr. John Newton Rs 10000 with a request that missionary work should be commenced in the part of the Punjab which had lately been made British territory. In 1852 Rev. R. Clark and Rev. T.H. Fitzpatrick the first missionaries of the Church of England in the Punjab settled at Amritsar, the sacred city of Sikhs. Mr. Clark worked there for forty years and the mission under his care developed rapidly. The little sapling planted in 1852 has already become a great tree and has thrown out many branches on every side.

The church missions in the Punjab have deeply indebted to a noble hand of lady workers, notably the late Miss C.M. Tucker who attained a world-wide reputation as an authoress

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In 1878 when fifty-four years of age, she came out to India as a missionary and laboured zealously both with her pen and voice till her death in 1893.

Miss Tucker died at Batala, a prosperous mission station near Amritsar. This was founded and is largely maintained through the liberality of the Rev. F.H. Boring who laboured for some years as a missionary in India at his own expense.

Thomas Valpy French the first Bishop of Lahore deserves spicial mantion. He first came out to India in 1850 as a principal of a college to be commenced at Agra. In 1860 he was appointed principal of a Divinity School to be established at Lahore and in 1877 he was consecrated in Westminster Abbey as Bishop of Lahore. After holding office for ten years and feeling himself unequal to the strain he resigned. He made a short stay in England during which he studied Arabic to fit himself to work among Mahommedans. In Lahore he was known as the seven-tongued man, one who could speak in seven languages. The Rev. Imad-ud-din, a learned Mahommadan Maulvi was baptized at Amritsar in 1866. He has since been a great preacher for Christ and writer of books, chiefly to guide Mahommedans towards Christianity.

Pundit Kharak Singh was a learned man who belonged to a great family and became a Hindu Sanyasi, undergoing a rigorous self-discipline of fasting and exposure. But he was a seeker after God, and he became dissastisfied with his Sanskrit books. Pandit Kharak Singh heard Nehemiah Gorch preach and he then bought and read the New Testament that he might prove it false. He thus became convinced of the truth of the Christian religion, and after passing through much agony he joined the mission. He was baptized and afterwards said, "I now go forth to give my whole life to

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Christ." He became a Christian evangelist going about preaching. He gave a large sum to the mission; though at the time he gave it he was living under a tree in a hut.

In 1893 there were 33 European missions, 5147 Native Christians, 1000 communicants and 5323 scholars connected with the mission. In this number Afghan converts are included as they are so mixed that it is difficult to seperate them.

The American United Presbyterian Mission.

The American Mission was commenced by Rev. Dr. Andrew Gordon at Sialkot in 1855. The following year two other missionaries arrived after which educational work and an orphanage were taken up.

In 1857 the first two converts were baptized and fresh stations were occupied. There two Mission High Schools were opened. A theological seminary was opened at Sialkot in 1877, a training institute in 1881, a girls boarding schools and a Zenana Hospital in 1888. In 1890 the statistics of the mission were as follows: 12 missionaries, 10,162 native Christians and 3788 scholars.

Church of Scotland.

This mission was commenced at Sialkot in 1857. The Chamba mission founded by Rev. W. Fergusson in 1863 was taken over in 1873. Jammu was occupied in 1888. In 1893 there were connected with the mission 5 missionaries, 229 communicants, 3231 baptized Christians and 2978 scholars.

The Benevolent Influences of Christianity.

The manifold philanthropic activities of the Christian missionaries compelled recognition from and even won the admiration of those who were the strongest opponents of the creeds and dogmas of the Christian church. By spreading

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education, by the dissemination of western science and culture, by founding schools and colleges, by distributing medicine and establishing hospitals, by giving shelter to the cripple, the orphan and the homeless, by elevating the backward classes, they had not only diminished the misery of the people but also aroused the educating Indians to a new sense of responsibility and stimulated them to undertake and organize charitable institutions on western lines. These benefits must be gratefully acknowledged by every impartial and unprejudiced student of modern Indian life.

The work of Christian missions and their philanthropic activities gave the Hindu community a favourable impression. These missions attacked the weak points of Hindu religion and the priestcraft with force and vehemence, entertained high hopes of success in their work and made wild guesses regarding the future. Some people held that Hinduism was destined eventually to succumb before the advance of Christianity. The light of the gospel waxing in the West may be reflected in the east.

Sydney Law in his work "A Vision of India" says:—

Oh, never star,
Who lost here but it rose afar.
Look east where whole new thousands are
In Vishnu land what Avatar.

Now this Avatar Christianity, it is true, made some progress and the actual increase as recorded by the census in the earlier years of this epoch was remarkable.

Influence of English Education

Daily Hindus of all castes become Christians. They made great sacrifices in renouncing Hinduism. They gave up their old faith and adopted a new faith. Education provided by the

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state simply destroyed Hinduism. It gave nothing in its place. It was founded on the benevolent principle of non-interference. Education itself was interference with the established religion. Education must destroy idolatry and the state education of India, benevolent in its idea, practically taught atheism. Indian youngmen were many of them, as they now are, forced by it into the unhappy position of sceptics and infidels. Momentous changes were going forward in the social and intellectual habits of the people. The peculiar conditions of the Punjab were also favourable for these changes. The continued rule of Muslims for almost six centuries and afterwards of the Sikhs had considerably weakened the position of the priests and their dominance was felt less here than in other provinces. These changes led men to think highly of Christianity. The secular education of the 9 th century is an amalgam of ancient learning, modern science and Christian ethics. Alone it could not give Christian faith but neither was it hostile to Christianity. Every other faith for the time being decayed. Christianity alone began to run its course. The high character, talents and virtues of the Christian missionaries obtained for them the countenance of the rulers who surprised at the novelty of their teaching, took these extra-ordinary men under their protection and gave them liberty to preach their religion and make what proselytes they could.

Yet when all is said and done Brahmanism remained the chief obstacle in the way of Christianity. The Hindu festivals preserved the position of the Brahmans intact, and above all the caste spirit helped them to maintain their status, though the influence of Christianity modified their position a little. Though some of the Brahmans considering the weak nature of their claims and sincerely groping after truth adopted Christianity.

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HINDU FESTIVALS.

When such mighty intellectual force holds sway over the entire religious life of the Hindus it also follows that it will determine absolutely the forms in which that life is expressed. The religious life of the Hindus does in fact flow along channels marked out for it by the Brahmans and this they maintain with all the tenacity of an order that solely lives upon tradition. Christians can make no use of these forms. The sabbath assemblies of the whole church irrespective of rank or sex, for the preaching of the word, the rite of baptism and still more, eating and drinking in common at the holy communion, ordination for the ministerial office without any class distinction—these and many other things are to the Hindu entirely novel. In India this complete contrast between Christian and Hindu forms of worship strengthens the prejudice that the former is something foreign and un-Indian. This consideration would have carried still greater weight, were it not that the power of custom is to a certain extent paralysed by the opinion inculcated during centuries of foreign dominance that all that is foreign is good and worthy of imitation. Roman Catholics have sought to accomodate their rites to Indian usage. Protestants, though formerly refusing to do any such thing, are now following the same line of action. Such has been the strong influence of the Brahmans and the deep impression on the Hindu mind of the festivals originated by the Brahmans, that it has wielded an influence over Christianity as well. We shall now see how Christianity has failed to considerable extent, to make converts of the high caste people and how its activities have gradually been confined to low-caste men.

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* For futher details see "History of Missions in India."
By Julius Richter D. D.

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Caste spirit a great barrier in the way of Christianity.

Caste is a massive barrier in the way of Christianity. Inspite of all that has been done to dissolve the exclusiveness of caste in India it is still the most deep-rooted institution in India.

*"It has been said that the work of Christianity for high caste people has been practically fruitless while low caste evangelism has met with immense success." Divergent views have been held as to how to meet the problem of caste. Mr. Bernard Lucas of the London Missionary Society holds "There should be no baptism outside of the church, there should be no caste within the church."

An Indian writer, Lall Bihari Dass in the Epiphany, the organ of the Oxford Mission in Calcutta (January 16, 1909) holds that caste should be taken into the church and dissolved in time, as was the case with slavery.

Dr. Mylne has suggested "when I maintain that caste must go, that to make terms with it is to break once for all with the practical gospel of Christ, I am not to be taken for a moment as intending that the educated Brahman with his social refinement is to be treated as a traitor to Christianity, if he determines to marry his children to no one whose social position would render their happiness impossible." Review of Dr. Mylnes mission to Hindus.

Mr. Lucas has pointed out that no such discrimination must be made. "Between the caste spirit and the spirit of the Christ there is an irreconcilable opposition whether that spirit is manifested in the caste spirit of India or in the social distinction of the west. Social habits

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* The Year Book of Missions in India by Rev. P. Jones D.D.

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in India which though connected with the caste system are not bound up with the caste spirit."

Sir Sydney Lowe in his work "A Vision of India" says that he once asked an excellent missionary who had been over thirty years in a native state and spoke with some satisfaction of the results of his work, how many Brahmans he had brought into his fold. He answered, one; and he afterwards ascertained that this solitary proselyte was a man who had got into difficulties with his own communion because of a marriage which violated caste rules. Gradually the consciousness dawned upon Christian missions that there was a difference between the real caste spirit or airs of superiority assumed by different caste to one another notably Brahmans, with which they could make no terms and social habits and customs which are a stage in social development. Henceforward conversion from high caste was regarded as a miracle and the Christian converts came from another class of society, the lower class.

Christianity flourishing among the low classes.

†"In the Indian army list the constitution of the regiment is given according to the race and caste of the soldier, two companies of Sikhs, two companies of Punjabi Mahommedans and so on. Against the name of a few battallions which bear the old title of Carnatic infantry is found the curious entry: 4 companies Sikhs, 2 companies Mahommedans 2 companies Pariahs and Christianity."

The converts to Christianity, especially the recent converts are drawn almost entirely from the classes of Hindus which are the lowest in the social scale. Whatever one may think of missionary effort in a general way it can hardly be doubted that it is an excellent thing for many of these

† A Vision of India by Sydney Lowe's page 222.

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poor outcastes to be received into a body which releases them from the iron shackles fettered on them at birth and helps them to escape from their semi-servile condition. The converted sweeper or pariah has made distinct advance in the social scale. The growing desire on the part of the lower Hindu castes to improve their social position leads individuals amongst them to embrace a creed which seems to offer them a fair chance in life. A converted sweeper or pariah has acquired a position of his own, he is a member of an association which includes many of his betters, he is allowed to cultivate self-respect, and can acquire the rudiments of an education. It is significant that there is often a perceptible growth of Christian concepts in districts where poverty has been accentuated by drought and famine.

The attitude of an average Hindu.

Such was the effect of the work of Christian mission towards the close of our period. The Brahmans at that time and since then till now have ignored it so long as it has not gone far beyond the village helots and the lower strata of society in the towns. The average educated Hindu when he has tasted the springs of western enlightenment and emancipated himself from the tenets of his parents, commonly becomes an agnostic or a rationalist, usually retaining just enough orthodoxy in matters of ceremonials to avoid shocking public opinion. Christianity offers him few temptations. He can get all the latitude he needs without leaving his own community

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Religion and Criticism

[By Dandi Swami Akhilanand Saraswati, *Rishikesh*]

Religion is not politics which needs criticism at every step. Those who criticise any religious principle should please first of all see both its ends. The spirit of criticism seems to be offensive but mostly it is made in defensive self-preservation." It is most difficult to understand the underlying secrets of a religion. Suppose for instance no one understands them, so should we give up that faith and take up another? Certainly not. We must see what spiritual men have said in sacred books. Still there are many things that are not taught but can be learnt in the ordinary current of human life. Can a schoolboy criticise the law of crimes and supposing he does so, will his criticism be considered of any worth? Can a material mind understand spiritual bliss? It would only materialise that bliss and would at once think that it must be something like what it feels through five senses. Take for instance onion. Those who take it certainly feel its smell as flavour, while those who do not like it certaintly do not like its smell. Both can say on oath that their judgements are correct. Now whom should we trust? We should on such an occasion consult Dharma Shastras and see what great spiritual men have said. We must know that good scent always smells good to all. When something goes wrong with our system the mind begins to take even bad things as good. Those who do not take tobacco reject its smell. Those who take it say that *pan* without it is tasteless. What I mean to say is this that the more we spoil our system with such things the more it would ask for those things. Those people who take such things

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well, if they rightly remember, find that so long as they did not take those things, they really disliked them. Mostly we ask for those things, the essence of which is running in our veins. So we should take every precaution to keep the system neat and clean. The best way is through Tapashcharya—it is the surest and the most rapid way of cleansing the system. A man becomes a perfect *yogi* when the unclean portion of blood in his system is totally burnt up through Tapashcharye like other foreign matter. I am sorry I have drifted a bit away from the real subject of the article.

Now when the system is cleansed the spiritual truths will begin to flash by themselves before the mind Take for instance *Root-gulaa*. It does not smell bad to any one. In the same way materialism which is consuming the hearts of millions, smells bad to spiritual-minded men, while spiritual truths are loved by both. Material-minded men, no doubt, do not like to undertake the trouble necessary for reaching those spiritual heights. They want a thing and certainly like it but would not pay the price. They rest content with *imitation* which dollars can buy. We must experience both materialism and spiritualism. One-sided opinion is not always decidedly correct. Religion cannot follow time, if it does so it must perish. Religion has its own standard. I mean that religion which has reached its goal. The goal of such religion does not shift. The standard of efficiency required to attain that goal would ever remain *the same*. It is politics that keeps pace with time and not religion. "The political life though full of passion and intelligence is not the climax of spiritual activity." A true religion is complete in itself. It does not require any amendment. Those who think otherwise are not spiritual men and therefore should not be trusted. We must study our religious

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books and follow them if we really wish to reap the real benefit of human life "A religion within the bounds of reason consists in morality—nothing more or less." Every stage is to be realized in the language of feeling. Just as conclusions of Geometry inevitably follow from their axioms so moral and physical facts which the philosopher brings to light follow with absolute necessity from things as they are. "There is nothing in this world which is absolutely good. If we blame our religion for one thing, other religions can be blamed for other things. The goal of religion is "*eternal peace*" and not momentary pleasures—sugar-coated misery. To reach the goal of religion we must make tremendous efforts—efforts which should be rightly directed according to Dharma Shastras. When efforts are rightly directed the energy is utilised to good purpose and not wasted—we are repaid a hundred times in the end for the trouble we undergo. We should believe in "*Satwa*" and not in *Rajoguna* (Mind) and *Tamoguna* (Ahankara).

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Hindi Literature and Tulsidas's Ramayan

(Continued from the June & July issue of 1931)

Raj Bahadur Lamgora, M. A. LL. B.

मध्य बाग सर सोह सुहावा ।
मनि सोपान विचित्र बनावा ।

(1) सर सोह सुहावाः— Notice the alliteration, specially with the letter स so delicious to pronounce.

(2) मध्य बागः— It is really a very beautiful design. As has been pointed out before it is difficult to imagine a better design for a flower-garden or park. How delightful it is to have a tank of ornamental waters just in the middle of a beautiful garden, where one, coming from whatever direction, naturally wants to take a little rest & to look round so as to have a command of the view of all the directions of the garden. Hali, an Urdu poet of renown, too, says:—

जब कभी बैठते थे वां सब आब ।
धोके उठते थे दिल के दाग़ शिताब ॥

(Whenever we sat by the side of the waters, all the sadness of our hearts was washed away)

As has been shown already the world's most beautiful building the Taj adopts the same design for its garden.

बागः—Tulsidas's Hindi is the Hindi of his time as it had developed by then. He does not reject foreign words which had found their way into the common vocabulary:—e.g.

भये राम सब विधि सब लायक

But he retains them with the change they had undergone in the process of naturalization:—e. g. बाग़ into बाग and लायक़ into लायक

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(3) Lest we should forget that it is a king's garden, we have in **मनि सोपान विचित्र** the beauty of mosaic art with the luxuriance of nature. But how brief yet suggestive is this description ? **विचित्र** is the quintescence of suggestiveness.

Yes, Tulsidas's predilections are mostly in favour of detailed descriptions of the beauties of nature rather than art ; but he makes up for the defect by his unrivalled suggestiveness. Here brevity has got a very cogent reason. We are invited to a garden, as it were, and it is but natural that nature predominates over art.

But the above statement should not be taken too literally. Have we not seen already how Tulsi can command all the brilliance of the descriptive art in dealing with Sita's Marriage-pavilion, e. g.

राज सीय सुंदर परछाहीं । जगमगात मनि खम्भन माहीं ॥

How very fascinating is the magic of the royal art ? What splendour of the East does it display ? Tulsidas never allows his imagination to run riot and hence his descriptions are just what the occassion requires. Has not RAM come to cull flowers ? Was he not brought up in the hermitage of Vishwamitra surrounded by the beautiful forest ? It was thus natural that he noticed the beauty of nature more than that of art. And Tulsidas is giving us just now the picture of the garden as it presented itself to Ram.

(4) Like Tennyson Tulsidas is also very found of alliterative compounds and his compounds are equally artistically inartistic and unobstrusive **विचित्र बनाया** How sweet to pronounce ? Who knows if Tulsi gives this sample of the art of the mosaic words to represent the sisterly art of the mosaic of precious stones ?

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विमल सलिल सरसिज बहु रङ्गा ।
जलखग कूजत गुंजत भृंगा ॥

(1) I have already pointed out what letters are peculiar to the lyric poetry of love. It must always be remembered that poetic figures of speech are to faithfully represent nature though in a beautified and polished form. Tulsidas's figures, as used in the Ramayan, are therefore seldom artificial. Is it not a fact of nature that when we taste a delicious thing or when we are under the influence of some transportation of joy, on our lips come words in which **स, र, ल,** and **म** predominate. Sometimes the letter **र** assumes the form of **ल** under the influence of overflow of joy. The echo depicted in the last words again gives us a picture true to life when words become mere nasal sound as the deseriptive power of the tongue is failing under the stress of the rushing tide of gladness. Words fail me too in explaining the unrivalled beauty of the combination of words used here. It is one of the most artistic examples of Assonance. Only the ears having delicate poetic perception can realize the fulness of the charm, but that too with the help of a feeling heart.

(2 What beautiful sense of colour ? On the sparkling white surface of water, we have flowers of many colours.

(3) **सरसिज :**—Tulsidas has a very fine sense of distinction in selecting words ; lotus has various names, e. g. **पंकज, जलज, सरसिज**. Why is **सरसिज** selected ?

(a) **सरसिज** is so apt with the word **सर** used above.

(b) **पंकज** means born of mud. The word would have been fit, if prominence were to be given to the idea of a flower born of mud (i. e. **कीच से कमल**) but here we require a word to fit in with **विमल** (free from impurity). One might suggest that **जलज** might have suited equally well. But Tulsidas's sense of distinction is finer. The tank is not full of mere

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water (**जल**) but contains **सलिल**, i. e. the fluid form in which **प्रकृति** (matter) first appeared. **प्रकृति** is described as **सलिल** in the Vedas. Thus it becomes clear that no other word could do.

At another place Tulsidas himself uses **पंकज** in:—

जान सकहु ते जानहू , निर्गुन सगुन सरूप ।
मम हृद पंकज भृंग इव बसहु, राम नर रूप ॥

(Let those who have the power of knowing the **निर्गुन** (negatively described) and **सगुन** (positively described) aspects of God, realize Him as such. O Ram, dwell Thou in Thy human form in my heart, where the lotus of love has been born out of the mud of earthly desires, as it were. How fit is **पंकज** here, showing that human affections can be purified into heavenly love by devotion. There is a good-humoured hit at those who pose to know God with the help of the intellect. It is the devotion of love and love alone which makes God Himself the black bee which comes to reside in the lotus of the heart that contains the honey of such love.

Is not such study of the distinctive beauties of words itself so delightful ?

(4) **जलखग कूजत**:— so beautifully Assonantic. **गुंजत भृंगा** is so very masterly from this view-point. The black bee is really **भृंग** and not **मधुप** at such a place.

I think gentle readers must have realized by now that Ram's aesthetic faculties have fully blossomed by seeing such a garden. Tulsidas therefore tells us :—

बागु तड़ाग विलोक प्रभु, हर्षे बन्धु समेत ।
परम रम्य आराम यह, जो रामहि सुख देत ॥

(1) Tulsidas acts like the chorus of the Greek drama. He fills the gap left vacant by the action and characters of the play. We find him telling that part of the story which

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could not be dramatised and which if put in the mouth of some actor becomes artificial even when handled by Shakespeare. He again comments on the action and the characters of the play and thus supplies us with the proper view-point from which to look at the whole affair. How much we miss such a guide in Shakespeare has been noticed by some of the greatest critics and dramatists. We are not left in a forest to manage as best as we can without a guide and a clear path. These appearances of the poet supply us an interval and rest and we ourselves take stock of the whole thing of course with the help of the poet. But though the art becomes didactic it is never allowed to degenerate into prosaic discursiveness as in the bracketed notes of Bernard Shaw.

(2) With a sure dramatic instinct Tulsidas simply describes for us the facial expression of Ram and we thus can see the inner working of his feelings as through a transparant dial. How true is Nasim when he says :—

जादू वह जो सिर पै चढ़ के बोले।
क्या लुत्फ़ जो गैर परदा खोले॥

(A true charm has its own tongue, what need is there for the intermeddling reviewer to lower down the fascination by prosaic analysis).

A Persian saying tells us the same thing in :— **सूरत बर्गी, हालम मपुर्स** (Look at my condition, which is so expressive that you need not ask me to explain further) Adopting the principle contained in the two aforesaid quotations Tulsidas like a fine artist places before our aesthetic smelling faculty, as it were, a thing perfumed by the sweet smell of flower so that we may have an idea of the flower itself. We shall have better examples of this device of art where a detailed and comparative comment will be made. In English literature there is no better example of this aspect of poetic

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art than Coleridge's Ancient Mariner. This device saves the poet from the charge of exaggeration as we see the thing ourselves.

(3) प्रभु :—

(a) Tulsidas himself is now describing Ram's condition in his own words and hence uses this word, which is a favourite of his to denote that He stands in this permanent relationship to him regardless of other relationships towards others according to various times and places.

(b) We are made to feel the fascination of the garden much more; because when we find Ram described as **मगन** under its charm, we are bound to infer that the garden must be incomparably beautifull.

(c) From the epic point of view this line is very important as we are reminded by the poet that it is the love-play of **प्रभु** Ram that we are to witness in this scene of matchless beauty. This reminder helps to keep **शृंगार** within the bounds of **आचार**। Mistakes of such scenes as those of the garden-meetings in Fisana i.e. Ajaeb and Romeo Juliet are thus avoided.

(d) Tulsidas wishes to emphasize the unique power of self-control which formed the mainstay of Ram's Character here as well as elsewhere. He is master of himself before being master of all.

(4) **रम्य**, **आराम**, and **राम** with the repetition of **र** and **म** are so beautifuly knitted together that we begin to feel as if the combination is permanent. These finely cut precious stones appear to be meant for being inlaid in this very setting.

(a) **राम** means = all pervading. If he therefore finds this particular place specially attractive its charm must be unequalled in the whole universe.

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रम्य and **राम** are words derived from the same root and when used in the same line produce a peculiar charm.

(5) **बन्धु समेत** :—Tulsidas emphasizes the fact that Ram had a companion, i.e. his own brother. Among others the following reasons are noteworthy :—

(a) According to Milton joy increases manifold if we have a sympathetic companion to share it with us.

(b) So far as the aesthetic appreciation of things of beauty whether in nature or in art is concerned, both the brothers are in the same stage. The question naturally arises in our minds as to why there is a difference of effect so far as Sita is concerned. The question arose in Ram's mind too, though in a different form. His answer is contained in the pregnant words: **सो सब कारण जान विधाता** (the full reasons are known only to the Creator Himself) This puts in a nut-shell the whole theory of Hindu marriage which is not a mere earthly contract but a connection of one soul with another beginning from before this life and to continue hereafter.

(c) The presence of companions with Ram and Sita convinces us that the meeting was not pre-arranged. There is thus no suggestion of any impurity as in so many places in western novels.

But nature does arrange such meetings to bring kindred souls together.

N. B. Those who have studied the book as a great epic in which every thing is symbolical find deeper meaning in every word. They will tell you, for example, that this garden symbolizes **प्रकृति** with its **सलिल** and other manifestations and hence attracted **पुरुष** in the shape of Lord Ram (**प्रभु**) ; so on and so forth.

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चहुंदिशि चितै पूछि मालीगन । लगे लेन दल फूल मुदित मन ॥

(1) **चहुं दिशि**:—There exists a great divergence of opinion among commentators on the interpretation of these words.

(a) Some are of opinion that Ram looked round to find out the gardeners. But the participial formation of this verb as well as the next one **पूछि** shows that they were there and no search was needed.

(b) Some think that this looking round was to see if there were any females there so as to avoid awkward situations. But if this was the real motive, this must have been done at the very entrance. Ram has been there on the previous day as well. We have nothing to suggest that it was meant for males alone. **मालीगन** suggests the contrary. There was the temple of Girija no dout; that alone is not enough. The temple was in a park at a distance from the royal palace where Sita had to be sent with maids of honour after some persuation to worship the Goddess.

I think Tulsidas, like a great poet that he was, never fails to note the slightest gesture or movement if it is needed for some poetic end in view. The following are therefore some of the purposes of **चहुं दिशि चितै**:—

(a) Both the princes have just come to the tank from one direction and hence it is but natural for them to look round. The poetic suggestion is that the garden was equally beautiful in all directions. The beauty is thus multiplied four-fold, as it were.

(b) He had to make a selection of flowers and therefore looking round was necessary.

पूछि मालीगन:—Rama's moral sense is shown by every action of his. How many modern youths are self disciplined

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enough to be so particular on this point of seeking permission in similar circumstances ?

लगे लेन दल फूल :—Repetition of **ल** is so sweet here.

मुदित मन :—This displays Ram's inner gladness born of the satisfaction of the aesthetic faculties. The first stage is finished. Now therefore we will have to leave Ram for a time as the poet will now require us to accompany Sita to watch the development of her feelings to the same stage of **मुदित मन**.

N. B. From the epic point of view it is noteworthy that this **मुदित मन** is a characteristic of Ram's well-poised nature. Sometimes there is a superficial ruffle no doubt, but the depth is never disturbed. Does not the episode of the encounter of Sati in the guise of Sita show that the sorrow of separation from Sita in *banabas* after Sita-Haran is mere **लीला**. It is to be remembered that as the actions of **मुक्त पुरुष** do not bind them being **निष्काम**, they are called **लीला** to distinguish them from the actions of ordinary men.

Let us now mark the delicacy of Tulsidas's dramatic art :—

(a) How beautifully are the Exits and Enters managed by Tulsidas is a peculiarity of his art. No sooner is Ram's development of character brought to the stage of **मुदित मन**, than he is carried aside for a while and is engaged in culling leaves and flowers. It is just then, and not a minute too soon nor a minute too late, that Sita is made to enter the scene.

(b) Yes, not a minute too soon. Had Sita entered when Ram was looking round, the encounter would have been ineffective because there would have been no opportunity for the development of Sita's emotions.

Yes, not a minute too late. There may have been dullness on the stage, if another object of interest were not

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brought on the stage, as Ram was now engaged in culling flowers.

How beautiful is the love-game of hide and seek arranged? Ram's attention is diverted to flowers just when Sita enters. Try to imagine the sensation in the heart of the audience witnessing the drama, specially in connection with this game of hide and seek.

(c) There is interesting action on the stage. We have the charm of a pantomime, as it were.

A CRITIQUE OF SPIRITUALISM.

[*By Sr. Udai Bhanu*]

CHAPTER. I

SPIRITUALISM

THE spiritualist's contention, if approved, will effect not only our civilization in general, but also our individual lives, vitally and at many points. Truth is powerful and will prevail at any cost; and if these contentions are correct, we should proceed to address ourselves seriously and as fully as may be to the demands of the situation displayed in the outspoken theories of these men. On the contrary, if these contentions be faulty capricious, and fanciful, it is still more necessary that they be recognized under whatever garb they are put, that they be clearly and decisively exposed and refuted, and that the rising generation be guarded against their infection. And if these doctrines be a mixture of truth and error, then it is of no less moment that the chaff be winnowed from the grain, that this be consigned to the garner and that to fire.

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Spiritualism claims to have the merit of benig thorough and scientific; but in reality it has no right to be called a science. To be a science, it must use the same material that all other sciences use. Its method must be the method of science in general and if it fails to convince us of its substantiality scientifically, it should be entirely ignored and precisely treated as useless.

According to the Scientist's programme, we are limited to things that can be observed and to formulating laws concerning only those things. In other words, the existence of any phenomena, which can neither be observed, nor experimented upon must be denied as tending to no practical efficiency.

Although a wireless wave, an electric current, or a nerve impulse is in itself intangible as a subject for observation by human senses aided by such instruments as are at present available; yet, its effects upon observable materials are actually discerned and can be experimented upon. That is why each of them is accepted within the scientific realm. But if we examine the theories of spiritualism we will find nothing verifiable. Even Sir Oliver Lodge says :— "It has not yet been accepted by Science." In his recent article in the 'Popular Science Monthly' he writes :—"The fact is that mere survival or continuity of existence, when regarded from the proper point of view, must be admitted as inevitable but which is not yet accepted or studied by any of the orthodox sciences." †

Spiritualists are victims of such lawless theses; but those, who have studied the Vedic theories of rebirth and Karma pay no heed to the temptations of such vain tenets. Again and again we are warned against 'spiritualism' by the profound thinkers

† See—P. S. M., Nov. 27, P. 145.

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of all lands, and assured that the day of spiritualism (from which nothing ever comes) is happily past. Science has had to blast its way through the mysterious walls of this unpromising doctrine. The spiritualists profess to explain their phenomena amazingly well, but in reality they interpret absolutely nothing.

If we examine spirit-messages communicated through any means that a spiritualist can think of, they are found to be nothing but a mere offence to the intelligence of the thinker to accept them as coming from disembodied spirits. Had it been possible for the dead to communicate their ideas to their earthly brethren, there would have remained no such controversy, as prevails at present.

The remaining portion of the comments of the four Vedas by Maharshi Dayananda would have been completed long ago and highly benefited the Arya Samaj. Every student could call the spirit of Panini and become a great grammarian without any effort, whatsoever. All the disputes regarding his birth-place and time could be put to an immediate end. At the time of examination a student could call his invisible spirit-guides and get the question papers solved without any previous preparation. But, unfortunately, this proves to be evidently idiotic and useless, if clearly conceived and thoroughly tested.

There are a good many people, besides myself, who believe that the phenomena claimed to have been manifested by the departed souls, can very well be explained without having any recourse to disembodied spirits, by means of forces latent in the human organism.

The following quotations from eminent writers on this subject, will serve to illustrate how the current of modern thought is running against spiritualism of each of these passages the writer is either a recognized authority or else a layman, who has made

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careful observations and conducted several years of research work in the field of psychology and allied subjects. There are many others of equal authority whose writings might have also been quoted but the small space at my disposal does not permit me to do so.

Sir Oliver Lodge, an eminent English physicist says:— "It is easy enough to destroy this manifestation of life, or vitality. We know today how to aid it to flourish or how to retard it. But we have no other control over it, and no real understanding. The essence of life is beyond us; we know not whence it comes, nor whither it goes."*

Mr. W.J. Vinton, the Associate Editor of the esteemed Journal 'Psyche' (London), who witnessed several seances in London and Braunav-am-Inn in Austria with Mr. E.J. Dingwall, at that time Research Officer of the Society for Psychical Research, writes:— "I have tried to convey the impressions I received in the first three seances. They produced a strange mixture of feelings. The darkness, the tense anticipation, the uncanny activity of the mediums, the suggestion of supernatural personalities coming and going—all these worked on my emotions and made me half believe in the supernormal. But at the same time my critical self noted the triviality of the phenomena, the ease with which they could be produced by a confederate behind the curtains, and the complete absence of any phenomenon in and of itself super-normal. At the end of each seance, though emotionally disturbed, I was left with a sceptical feeling that the whole business had been mere horse-play" ‡

Again on the page 41 of the same journal he writes:— "To sum up: There was no valid proof that any supernormal activity was going on in the Schneider home. I saw nothing

* Popular Science Monthly, Nov, 27 P–23

‡ Psyche, A–P. 27, P–15.

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intrinsically supernormal. All the phenomena could be produced by perfectly normal means, and I am sure they were. Co-operation from the circle and reaching-rods accounted for part; a confederate, sometimes in the corner but generally in the cabinet, did the rest. The only difficulty was getting the confederate in and out of the cabinet, and I found means enough for this. All that was required was a little daring and a cool head. The whole performance was artless; given the same amount of darkness and noise, any professional magician could have gotten much further." I should not forget here to say that the Schneider mediumship is almost universally accepted as authentic by believers in Spiritualism.

Mr. Podmore writes: "It may be concluded, then, that in face of exposures of fraud repeated *ad nauseam;* in face of the observed propensity in this field to disinterested fraud; in face of the demonstrated incompetence even of trained observers to cope with fraud, we should not be justified in assuming any other cause for the physical phenomena of spiritualism than fraud, eked out possibly on rare occasions by fradudulently suggested hallucinations. Unless and until some feat is performed which fraud cannot explain, the presumption that fraud is the all-sufficient cause remains unshaken." *

Again he says:—"The first (point) is, that the moral presumption, upon which the evidence for abnormal physical phenomena occurring in the presence of private persons mainly depends, is seriously weakened by this demonstration of frequent, elaborate, and long continued trickery, practised occasionally even by educated persons without apparent recompense or adequate motive. The second point is, that

* Studies in Psychical Research—124.

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genuine hallucinations may apparently be associated with fraudulent physical phenomena."

Referring to the experiments of De Gesparin, he says: "In the autumn of 1853 the Count Agenor de Gasparin carried on a series of experiments in which he claimed to have observed movements of tables and other heavy objects not due to ordinary physical agencies. His results were published in the following year, under the title Des Tables Tournaments, du Surnatural en general et des Esprits. M. de Gesparin avowedly wrote not as a man of science but as a theologian. He had been concerned at the interpretation put on these alleged physical phenomena by spiritualists in America, and elsewhere, and he laboured to prove, in the interest of revealed religion, that the movements, though real, were not to be attributed to the agency of spirits of the dead, but rather to some force emanating from the human organism and under the control of the will." ‡

A reference work says:—"The facts as they are claimed do not exist, and never will exist, and no debate makes the situation better." †

Supporting the same point Mr. Vinton says:— "In the first place, I had seen no phenomenon which in and of itself was supernormal, and for convenience I may add that I saw none in the course of subsequent sittings. Time after time I asked to have the 'spirit' hand melt away within my grasp; time after time this was promised, but I was never allowed even to grasp the hand. A complete levitation of the medium was twice promised, the force was especially vigorous on those evenings, yet the levitation was a dismal failure. I offered 'Olga' a sealed pack of cards but she did

‡ S P. R.–161 and 43, respectively.

† Monsterberg, Psychology and Life–253.

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not succeed in abstracting one. I sealed a cigar case, and suggested that 'Olga' put a cigar into it. She told me to lay both inside the cabinate and she would try; but after ten minutes the cigar was thrown out into the room. 'Olga' said it would be much more to the point if Father Schneider smoked it. I repeatedly asked, and always in vain, to have some significant phenomenon produced at more than arm's reach from the cabinate, that is, beyond the reach of a confederate sheltered within the curtains." §

Mr. J. A. Hill says:- "Well, it is partly because I think there is so much fraud and excessive credulity among the ranks of spiritualists that I have a strong repugnance to the idea of even seeming to make common cause with them"; ... ... And "Personally, I do not think that these cross-correspondences, every one of which I have carefully analysed, amount to proof of disembodied minds, or even of anything supernormal at all." ||

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§ Psyche, APP. 27-20

|| Spiritualism-6, 34.

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ARE THE TEACHINGS OF THE VEDAS INDIVIDUALISTIC ?

(Sh. L. Devichand ji M. A.)

Babu Surendra Nath Dass Gupta, Principal Sanskrit College Calcutta, in his recent address at the time of the opening-ceremony of the Vihara at Sarnath, in which Budhists from all parts of the world participated, remarked:—

"The teachings of the Vedas are individualistic and not collective. There is nothing in them of Universal elements for the good and benefit of humanity".

It is a matter of regret, that such sentiments find expression from a scholar who is the head of a Sanskrit College. Nothing can be farther from truth.

The Vedas inculcate the uplift and betterment of humanity. Theirs is a message of Universal advancement and amelioration. They preach both for individual and collective progress. The individual progress preached by the Vedas is not meant for the selfish aim of self-aggrandisement, but is to be utilized in the service of humanity and of the advancement of humanity and the world at large.

The Vedas are meant for all, the highest and the meanest. Vide Yajur 26-2 **यथेमां वाचं कल्याणीमावदानि जनेभ्यः । ब्रह्मराजन्याभ्या शूद्राय चार्याय च स्वाय चारणाय ।**

The Gayatri Mantra and the other Mantras of the Sandhya are a clear proof of the collective nature of the Aryan prayer. We pray not for self but for all: **धियो यो नः प्रचोदयात्** May you, O God, lead us all to the path of wisdom and righteousness. Plural number is generally used in Vidhi

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prayer. The equality preached by the Vedas in Rig Veda 4,3,25 **अज्येष्ठासः अकनिष्ठास एते संभ्रातरो वावृधुः सौभगाय।** emphatically demonstrates the cohesive nature of the social polity preached by the Vedas. 'None of you is great or small. May you all strive for the advance of all like real brothers.' The system of four classes of men so beautifully described by the Vedas in Yajur 31-11 **ब्राह्मणोऽस्य मुखमासीद्बाहू राजन्यः कृतः। ऊरू तदस्य यद्वैश्यः पद्भ्या शूं शूद्रो अजायत।** is an index to the collective nature of the Vedic preaching. Here the social system has been compared to the vital organs of the body. The Brahmans are the head, the Kashatriyas the arm, the Vaishyas the legs, and the Shudras the feet of the society. Just as the body works when all organs act harmoniously, so the society works when all members co-operate. The churches that lay stress upon individual progress to the detriment of social advance, always put knowledge in the forefront, and subordinate action, and relegate to the secondary position, the spirit of service, the essence of action. This is not done in the Vedas. The beauty of the Vedic Church lies in the true and equal recognition of both Knowledge and Action for the betterment of humanity. Vide Yajur 40,14 **विद्यां चाविद्यां च यस्तद्वेदोभय ꣳ सह। अविद्यया मृत्युं तीर्त्वा विद्ययामृतमश्नुते॥**

I should like to give a few quotations from the Vedas to refute Surendro Baboo's contention.

(1) **इन्द्रं वर्धन्तो अप्तुरः कृण्वन्तो विश्वमार्यम्। अपघ्नन्तो अराव्णः।** Rig 7-1-30 In this Mantra, the doctrine of universal aspect of the Vedic principles is set forth.

The Vedas are meant for humanity:—

(2) **संगच्छध्वम् संवदध्वम् संवोमनांसि जानताम्।** Rig. 8-8-49 O ye people, walk together, speak together, let your hearts be one in union.

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(3) **मा भ्राता भ्रातरं द्विक्षन् मा स्वसारमुत स्वसा । सम्यञ्चः सव्रता भत्वा वाचं वदत भद्रया** Atharva 3-6-30. Let not a brother hate a brother, let not a sister hate a sister. May you all uniting together, with one aim, converse for mutual good.

(4) **मित्रस्य चक्षुषा समीक्षामहे ।** May we look upon all beings with the eye of a friend.

(5) **समानी प्रपा सह वो अन्नभागः समाने योक्त्रे सह वो युनज्मि । सम्यञ्चो अग्निम् सपर्यतारा नाभिमिवाभितः ॥** Atharva 3-6-30. Let your drinking and dining places be one and the same, I (God) unite you all in a common yoke, worship God united together, like the spokes in a wheel.

(6) **उत देवा अवहितं देवा उन्नयथा पुनः । उतागश्चक्रुषं देवा जीवयथा पुनः ॥** Atharva 4-3-13. Ye learned people, try to uplift those who have fallen down, and are given to sin, try try again for their uplift.

(7) **प्रियं मा कृणु देवेषु प्रियं राजसु मा कृणु । प्रियं सर्वस्य पश्यत उत शूद्र उतार्ये ॥** Atharva 19-7-62. May we love the learned, and the temporal masters of the world. May we love all sentient beings possessing eyes; the Aryas (intellectually and spiritually high) and the Shudra (intellectually and spiritually low).

(8) **वयम् स्याम पतयो रयिणाम्** May we (not I) be the lords of wealth.

These quotations will suffice to prove that the teachings of the Vedas are not meant for individual progress, but for the uplift of humanity.

The Vedic prayer, Vedic Sanskar, Vedic Varnas and Ashramas, nay the whole trend of the teachings of the Vedas, is for collective advancement. A Sannyasi lives not for himself but for the world. His self-abnegation, or self-annulment

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is not for the good of self, but for the good and benifit of humanity. The self-sacrificing conduct of our sages and hermits, who gave all in the service of humanity, e.g. Harish Chandra, Lord Krishna, Siri Ram Chandra, Swami Dayananda and Shankaracharya is an embodiment of the Vedic teachings for universal advancement.

The Vedas no doubt allow the soul perfect freedom for action and progress simultaneously with the progress of humanity. Individual progress is not antogonistic to, but contributes to social progres. We should not be satisfied with our individual advancement but should consider our advancement to be in the advancement of all', is what Rishi Dayananda, the greatest exponent and commentator of the Vedas in the 19th century says in one of the Principles of the Arya Samaj.

To describe therefore the teachings of the Vedas as selfish, to crib and confine their usefulness to self alone, is to do the greatest possible injustice to them and their universal doctrines. I will request Baboo Surendra Nath ji to study the commentary of Swami Dayananda on the Vedas, his Satyartha Prakasha, and Rig Veda Adi Bhashya Bhumika. The study of these books, I am sure, will quite disillusion his mind.

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CONTEMPORARY THOUGHT REVIEWED.

REINCARNATION OF NYRIA

In *Soul of Nyria* by Mrs. Campbell Praed are described the experiences in trance state of a woman called "Instrument" who recalls her life in the time of Domitan in Rome. Then her name was Nyria. Commenting on the narrative Hester Dowden writes in *The Occult Review*:—

This is no tale told by an onlooker, but a terrible, human experience. Nyria herself admits that she is drawing from the memory of the "great whole", but that does not imply that she is merely reading from that memory, for she is obviously living again her own life in Ancient Rome. As to the language she assumes, Mrs. Campbell Praed refers to the fact that in the early stages when she sat with the "occultist" her language was to a great extent the language of the ordinary girl of her period, but that when her connection with the Recorder was established, the language became more archaic. The assumption of any form of speech different from the ordinary conversational speech of the medium is, so far as I can make out, an assumption of fancy dress on the part of the subconscious. I do not mean that this is an effort on the part of the subconscious to deceive the sister, it is a natural attempt to produce a more possible atmosphere in the communication. In my own case a communication, purporting to come from some monks of the 11th century from Glastonbury, proved to be writen entirely in blank verse. I do not take it that this was their natural mode of expression; I feel that without any conscious effort on their part they found the transmission of the message was more convincing that way. The thee and thou and often repeated "thou knowest" of Nyria's story are used to create an atmosphere. I am convinced that where unknown foreign tongues are produced by mediums a "stunt" is intended. An effort has been made on the other side. Something has been prepared as a test to surprise and astonish. In fluent communication the medium's language is the easiest

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for the communicator, for (certainly in automatic writing) communication consists in an idea conveyed and translated by the medium.

The following results came from the "Instrument", through the automatic writer, and may be of interest.

Asking the "Instrument" what her sensations were in passing from one personality to the other when hypnotized, she replied, "I knew that I was my present-day self playing the part of Nyria" The key to the transition from the present day personality to that of the Roman slave girl seems to have been partly psychometric. Mrs. Campbell Praed put a piece of marble into the "Instrument's" hand which had been taken from the ruins of the Vestal's House in Rome. Asked whether she remembered it, Nyria replied, "The peace of marble seemed to open a door that had never been opened before. It brought me back quickly and in a different way from the former time when I became Nyria in a dream state. Not trance. Trance means that I would have been unconscious, whereas I was fully conscious of the Nyria life. When the marble was put into my hand it opened a door into a world with which I was quite familiar. It was no longer a dream state in which it was difficult to get things consecutively. I felt no change as I passed from one life to the other. There was no break. You will naturally ask whether; when I was Nyria, I had any memory of my present day self. None whatever; I had no sense, even, that I was in an abnormal condition."

Asked whether the "Nyria" world was objective or subjective, she replied, "Objective when I was Nyria, subjective when I was passing into it. Sometimes the change from one personality to the other left *Ragged edges*, as it were; I would have some slight sensation of my present-day self and vice versa. When I became Nyria I was in Rome. I felt the sun and saw the blue Italian sky. I had never been in Italy, but I knew Rome at once when I was Nyria. I found my way about the city with no difficulty. My senses were the senses of an ordinary human being." Asked, "When you speak of 'ragged edges', does that mean that you were tired and could go on no longer?" Replied, "Yes, then my present-day self, which was my strongest personality, would get tired of Nyria and reassert herself."

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KARMA AND REINCARNATION

In the same monthly S. Krishna Shastry thus links Karma with Reincaration:—

The doctrine of Karma, so often misunderstood, is organically related to Reincarnation, and is its necessary complement. For it becomes clear upon a moment's reflection that the rebirth of a person must be related to some law, if it is not to happen in conditions unrelated to principle, and purely haphazard and fortuitous The idea of casualness, chance, in life's workings Hinduism could never tolerate. Besides, as Kern, the Austrian scholar has pointed out, the profound instinct of justice in the Hindu mind demanded that there should be rational explanation of the miseries and inequalities that beset mankind.

The core of the doctrine is this: an action which has been performed with a view solely to the result and the enjoyment of the result binds the actor to its enjoyment and prolongs or intensifies his desire for it, so that he is of necessity impelled to seek the surroundings in which the desire can be effectively exercised, and is thus brougt back to that plane of the universe to which his desire belongs. Good actions, just actions, wicked and cruel actions, each brings a recompense after its own kind. It is not pretended that this theory of metapsychic causality is proof against criticism; there are grave difficulties, as, for instance, the absence of any connection between any particular act, wicked or beneficent, and its recompense, or more strictly, its consequence, in the next (earth) life; but, at any rate, it answers to a deep need in the psyche of the race for an ethic which shall secure that each man reap as he has sown.

One common misapprehension must here be dispelled. The fact that desire and action are fetters that bind the Soul firmly to earth does not mean that they should be totally eschewed and that everyone should aim at a condition of complete inactivity. It is not desire and action in themselves which are reprehensible, but their continual reference to the Ego. And, as M. de Henseler points out in a passage of uncommon penetration for a Western student of the subject (*vide* p. 100), what the Buddha taught was not really inaction and retirement from the world.

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Indeed, action is specifically enjoined—the nature of Brahma being defined as perpetual creation—but not action based on desire for personal reward. It is the personal element in motive which is condemned, the selfishness and the egoism from which action generally proceeds. The supreme message of the *Bhagavad-Gita* is not retreat from society, but detachment and indifference to the fruits of effort.

AN OLD WIDESPREAD DOCTRINE

The same writer continuing says:—

In the first place it should be borne in mind that there is nothing peculiarly Eastern or Indian about the doctrine. The general principle of it, at any rate, may be found in nearly all ancient cultures, and among many primitive tribes in all parts of the world. From Madagascar to the Oceanic islands, from Ireland to China, practically every race of whom we have any record appears to have shared the belief in one form or another. Cæsar noted it among the Druids, and Herodotus in Egypt; Plato and Pythagoras and Confucius are a few of the great names associated with it.

We may therefore conclude that, like many other of the basic beliefs of mankind, Reincarnation owes its origin to a combination of influences which can be identified separately, but whose interconnection it is difficult to trace.

THE FALL OF CHRISTIANITY

Commenting on the above-named book by G. J. Herring the Rt. Rev. E. H. M. Waller writes in *The Indian Review*:—

The two main positions in the indictment of the Christian nations in this book are: (1) The way the Church has given away its spiritual authority to the State. Exaggerated nationalism is the root-cause of war; (2) the terrible progress scientific warfare has made which has practically obliterated the distinction between warriors and civilians. With chemical warfare, aerial warfare, submarine warfare, War has become indiscriminate slaughter. These two positions are undoutedly true. But where the book seems to us to be lacking is, that it spends too much time on the final manifestation of the evil and gives

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too little consideration to the root-causes. A war does not begin the day that the ultimatum is sent. Its causes lie much further back, in covetousness and selfishness. The sin of the Churches is not only that they have not refused to fight when war was declared but that they have not boldly enough rebuked the selfishness of men long before.

Another weakness in the indictment of "Christianity" is, that while it is acknowledged that the enlightenment of the human conscience as regards other evils, *e. g.*, slavery, has been a long process, in the matter of war the failure of Christianity is held to be a definite fall from an early ideal. It is, of course, true that Christianity teaches and has taught from the first, love, which is certainly not seen in War. Obedience to rulers is also taught. We are reminded of the sword which the ruler does "not bear in vain". All these things are brushed aside even from the New Testament. It is quite true that in the first two centuries, Christians on the whole did not serve in the army, though there are notable exceptions even in the Gospels. But the reason for that was the same their reason for not undertaking civic duties in the State. All these things were so interwoven with idolatry that they could not do so consistently with their religion. When that barrier was removed they joined the army freely. Gradually the true realisation of the sin of War has been borne in on the Christian consciousness and not least by the indiscriminate slaughter which War now involves.

Our author is clearer when he points out that it is the subservience of the Church to the State which lies at the root of the evil. A Church which is dependent on the State for its existence cannot rebuke sin with the same freedom that an organisation wholly independent can That is a truism But history has not yet shown us how two organisations of the same people can function together without friction. A Church-State and a State-Church undoubtedly have a different emphasis, but it is very easy for the one to pass over into the other. If all the members of all States were imbued with the same high ideals of love, there would be no such conflict and there would be no war. Till that happy time comes, there will always be a difficult problem before us.

TUSKEGEE INSTITUTE

This institution is the creation of Booker T. Washington's

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genius. Like Astike of old who was the son of a Brahmana from a Naga girl, Washington was the offspring of a white man from a Negro woman. To the credit of the former stands the salvation of the Naga race which he saved by putting a stop to the Naga-satra of Janmejaya. The latter founded the Tuskegee Institute for the uplift of the Negroes with the lever of education. Writing in *The Indian Review* Dr. Sudhindra Bose says about this institute:—

Tuskegee started fifty years ago in the black belt of Alabama, a Southern State. Booker T. Washington began his new "normal" school with thirty pupils in one shabby building at Tuskegee. He died sixteen years ago. It is a pity that he could not have been present at the celebration of his school's semi-centenary, when its proud progress was recounted and prouder hopes were raised for its future. Two thousand students take the place of his thirty; forty trades are taught there; and some 132 buildings house the whole. This is a splendid record of progress.

Howard, Fisk, Atlanta, Hampton and other leading Negro institutions have been built up and are administered by white men. Tuskegee alone is the fruit of a black men's heart and brain and effort and administrative skill. Tuskegee Institute is at once a powerful instrument for the uplift of black men and irrefragable proof of the black man's capacity for the tasks of civilization.

Since the passing away of Booker Washington, Tuskegee Institute has been run and enlarged by its present Principal, Dr. Robert R. Moton. He has the honorary degree of Doctor of Laws from three Universities and an honorary M.A. from Harvard. All the students and teachers at Tuskegee are coloured men and women.

Tuskegee Institute is co-educational. It aims to provide an opportunity for young colored men and women to acquire a sound vocational training. When they graduate, they are equipped for active service and leadership in promoting moral industrial and economic betterment in the communities in which they may happen to live.

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The educative and instructional processes are co-ordinated, so as to afford ample correlation between the general studies and shop and field activities. The teaching of the class-room is thoroughly supplemented by actual demonstrations in shop and field work. There the regular manual labor is mixed with the mental.

Tuskegee stands for order, system, industry, and usefulness. Nearly all trades are represented It is the intention to raise all the food that is consumed on the place and to manufacture all supplies. There are wagon shops, a harness shop, a shoe shop, a tailor shop, a printing plant, a model laundry, a canning establishment. At Tuskegee there are no servants. All of the work is done by the students and teachers. Everybody works Everybody is a student and all are teachers. They are all proud of the work they do.

In addition to giving industrial education of secondary grade, there are also the Teacher's College, the School of Business, the Training School for Nurses and Extension Department. The Teachers' College comprises the School of Agriculture, School of Education, School of Home Economics, The Trade-Technical School, and Summer School for Teachers.

An interesting feature of Tuskegee is the Night School. Students who earnestly desire an education but who are unable to provide themselves with sufficient money to pay the entire cost of their living expenses, may enter the Night School and work during the day. The students of the Night School are given day employment among the numerous Institute activities in the office, on the farm, in the shops, and in the industries for women. Pay for this kind of work is regulated according to scale, and students are given work credits against their board and lodging.

NEGRO PROGRESS

Tuskegee is not merely conducting a competent trade school, but is offering all the opportunities that an increasingly educated Negro group demands. That it is mindful of this obligation is evidenced in the Hospital Clinic held at the school every year, one of the few large clinics in this country where Negro physicians and surgeons can discuss their common problems with successful white practitioners. This is one of the many directions in which the new Tuskegee is reaching out.

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The President of the United States made an address in honor of the 50th anniversary of Tuskegee Institute. The President spoke mainly of the progress the Negro has made in the United States, and the facts brought out by the story of Tuskegee were mainly of that progress. President Hoover said :

"Within that period the Negro race has multiplied its wealth more than 130 times, has greatly reduced its illiteracy and reduced its death-rate by one-half. It has risen to the ownership of more than 750,000 homes, has accumulated property to the value of millions, has developed a far-reaching internal network of social, religious and economic organizations for continued advancement of its people, has produced leadership in all walks of life that for faith, courage, devotion and patriotic loyalty ranks with all the other groups in our country."

Mr. Hoover emphasized throughout the address the relation education had had to Negro progress, and in the history of Tuskegee school since its foundation in 1881, the emphasis was naturally on education. In 1881, Negro illiteracy in the nited States was 75 per cent., while in 1930 it was estimated at 10 per cent. The number of Negroes graduating from colleges in 1881 was less than 100 and, in 1929, it was over 2,000. In 1881, there were two public High Schools for Negroes, while now there are more than 500. The greatest single factor in the progress of the Negro race has been the schools—private and public—maintained by the State and by private philanthropy.

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EDITORIAL REFLECTIONS.

A STARTLING CONFESSION

Hitherto it has been assumed that the Darwinian Theory is a proved doctrine and that the process is still going on. Moreover the principle of Natural Selection has provided data for many a system of sociology and philosophy. It appears now that though the term "Darwinian Evolution" is still used, it no longer conveys the same meaning to the scientists and philosophers of to-day that it did to Darwin, Huxley and Spencer. At the recent meeting of the British Association professor Huxley—grandson of the world renowned biologist—declared:—

> "Characters need not be accounted for by Natural Selection but may be accounted for by certain correlated processes of growth."

And Doctor Osborne went a step further and was bold enough to say:—

> "While we know infinitely more about the principles of evolution than did Darwin, we are at more of a loss than ever before to understand the causes of evolution. All that we can say at present is that nature does not waste time or effort with chance or fortunity of the existence in the universe of so many generations and species."

> "We have a complete record of mammals" said Doctor Brown confidently, "going back 40,000,000 years. It is the history of the world. There is no reptile alive to-day which can give rise to a mammal, no fish which can become a reptile, no animal which can become a man. The evolution of reptiles and mammals is complete, and for 30,000,000

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years, no new new reptile has appeared in the world." Thoroughly armed Professor Thompson arose with his refutation "We have been told that rents have been torn in the veil or experiment, but that she proceeds directly ond creatively to her marvellous adaptive ends of biomechanism."

This disposes of effectively the "Process of Natural Selection" and the "Principal of Survial of the Fittest" for the element of chance and experiment is eompletely ruled out..

The record was, however, beaten by professor Daney W. Thomson of St. Andrews University who made the following statement and thereby destroyed the *raisend'ter* of the Evolution theory as an explanation which surrounds the mystery of evolution" he declared, 'and that this has irretrievably destroyed chapters of the Old Book. That explanation does not suffice and I honestly believe we are as ignorant as we were seventy years ago.

THE SITUATION.

The Round Table Conference is over and the plenipotentiary of India is returning to his native shores empty-handed. Some of his lientenants are sounding the war signal but the seasoned general and far-sighted statesman is preaching patience and has declared that he will exhaust all the avenues of honorable peace by negotiation before embarking upon a compaign which will entail untold sufferings upon his countrymen and by dislocating the finances of the country may bring the British Government in India to the verge of bankruptacy. All patriotic Indians and fair-minded Englishmen desire a peaceful solution of the Indian problem and would avoid a conflict between countries which, if united by bonds of equal partnership, can work out the salvation of the world

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by their combined endeavours—the one contributing to the common stock the ancientmost wisdom of the human race and the other the stamina and utilitarian sciences of the new-born civilization of the West.

The East has awakended and in the words of Roman Rolland:—

"Asia and Europe, the two giants, are standing face to face as equals for the first time. If they are wise, they will work together and the fruit of their labours will be for all.....and that is where we find the hand of our allies, the thinkers of India, stretched out to meet us; for they have known for centurees past how to entrench themselves in this *feste burg* and how to defend it, while we, their brethren of the Great Invasions have spent our strength in conquering the rest of the world. Let us stop and recover our breath ! Let us lick our wounds. Let us return to the eagles' nest in the Himalayas."

Even those who, like us, are interested much more in India's cultural *Swaraj* than in types of political institutions are deeply desirous that she should be free; for we feel that the cultural exploitation of our motherland, if permitted anylonger, will lead to a speedier extinction of our ancient race than economic drain or politcal servitude. Mother India, so long as she is lying in the ditch with her hands and feet bound even though her gaze be fixed upwards, cannot contribute her mite—and very precious mite it is—to the cultural reconstruction of society.

A free India, an India free to breathe God's air in an atmosphere not laden with asphyxiating vapours born of bureaucratic pressure, can be helpful in the solution of many problems that are exercising the minds of the statesmen of the world. Being the primeval fountain-head of the cultures and civilizations of the world, she can take in her encircling embrace all the races of the world—white, brown, yellow

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and red—and claim the peoples of the world as her spiritual children, for to quote Roman Rolland once more :—

" Her breast can still nourish all the races of the world. Among the spiritual ruins strewn all over Europe, our " Mother India " will teach you (Europeans) to excavate the unshakable foundation of your capitole. She possesses the calculations and the plans of the " Master Craftsman. "

Let not the Churchills and other die-hards of England forget the momentous confession of Sir John Seely, the eminent historian and socialogist.

" We are not cleverer than the Hindu. Our minds are not richer or larger than his. We can not astonish him, as we astonish the barbarian, by putting before him ideas that he never dreamed of. He can match from his poetry our sublimest thoughts, even our science perhaps has few conceptions that are altogether novel to him "

We have dwelt so much on the past achievements and future potentiarities of the Hindus that it may rightly be said that we are altogether ignoring the achievements of Muslim culture. We plead guilty to the charge. We do believe that much of what goes by the name is not Indian-culture or even Muslim culture. Now the Shahnama of Firdosi is an integral part of what is miscalled Islamic culture and yet it is an epic poem dealing with the achievements of kings of Persia in the pre-Islamic period. Similarily Unani (Greek) medicine has precious little to do with India or Islam except that it was originally derived from our country and was accepted by the Arabs. Whatever is Indian in " Islamic culture " is Hindu for the term Hindu stands not for particular religious doctrines but for a culture built up by Indians.

Mr. Ramsay Macdonold—whatever he may say or do now when he has tasted the sweets of office and is overborne by the lust for power to be exercised through

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powerlessness to stand by life-long principles—realizes that Indian culture means Vedic culture and that all other cultures in India are alien and will not strike root except in so far as they are assimilated. In fact he wrote so much in a book he published soon ofter his visit to India. This is a force with which the British Government has to reckon with. Neither undiluted repression, which is the only elixir for political ills known to mountebanks and charlatons of the type of Anglo-Indians—who have ceased to be Anglo and are both to become Indians—nor communal outbreaks, which the prince of toadies Maulana Shaukatali thratenes, will help in the solution of the Indias problem. These courses of action can but add to the prevailing bitterness. British statesmanship must recognise that Gandhi is the only leader in India who can deliver the goods and that he will not be satisfied unless India is immidiately admitted to the commonwealth of the British-Empire as an equal partner. We hope and trust that wiser counsels will prevail and this will be effected before it is too late and the attitude of a section of the Indian population becomes so intransigent that membership of the British Empire ceases in certain quarters, to be regarded as a proud privilege. Besides, there are other factors, economic and financial, which are complicating the situation in India and which are all propitous for the immidiate launching of a policy of conciliation. Even sober conservative opinion in England recognises this, Says a writer in "The Round Table" who is evidently a European publicist resident in India.

"The prevailing view here at present regarding the outcome of the proceedings in London is therefore approximately as follows, though it may, of course, be falsified by the events of the next fortnight. The Conference, it is believed, will in two senses prove a failure, that is, it will reach no final conclusions on a number of the most controvertial

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points at issue, *and such provisional decisions as are made will fall short of those demanded by the bulk of nationalist opinion.* The British Government, it is assumed, will have to impose an arbitrary settlement in certain matters, particularly as regards the communal difficulty, and then proceed to draft a bill for presentation to Parliament, incorporating therein such features as the Conference has been able to agree upon. Possibly certain eminent Indians will be asked to assist the Parliament and Committee in its work, *but no Congressman will be among them. When or before the bill is passed it will be vociformerly repudiated by large sections of political opinion here,* and the resultant state of affairs will be not unlike that which existed after the introduction of the Montagu-Chelmsford reforms. ... ...

But the Congress certainly will be anxious and perhaps able to do more than this. Recovery from the efforts of the last Civil-Disobedience movement is still far from complete, and the general economic depression, despite the slight improvement in trade caused by the depreciated currency, remains intense.

The Country therefore is in a very abnormal state Were the Congress leaders to decide, as a protest against the conclusions reached at the Round Table Conference, to resume Civil Disobedience, the consequences would be extremly serious, and might possibly lead direct to that general breakdown of the social and political structure which many thoughtful observers believe to be ultimately inevitable."

The italics are ours.

REACTION OF VEDIC CULTURE ON THE OCCIDENT

Miss Mayo has, all unconsiously rendered a signal service to India. She has focussed attention of serious thinkers upon Indian culture which she has taken such elaborate pains to vilify and decry.

We print below a letter from a talented American lady which hardly calls for any comments on our part.

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MAY 25, 1931

PRINCIPAL RAMDEVA B A., M R.A S.,
The Gurukula University,
HARDWAR, U. P.
INDIA

Dear Sir :

Greetings ! I am wondering if you will remember a woman who spent a day at Hardwar visiting your institution there and whom you accompanied on a visit to the Girls' School over at Dehradoone? I very much hope that you have not forgotten and even though a year has passed by since that time you have been in my mind numberless times and I have intended writing also many times but something always unfortunately intervened.

It is with no thought of offering you flattery when I say that the short conversation I had with you on the train over to the Girls' School going and returning was perhaps the most outstanding one in many respects I felt I had during the winter spent in India. You dropped many remarks that have given me much food for thought since that unforgotten day.

You may have forgotten that I was on sort of a pilgrimage which I finished after fourteen months of real hardships on account of living such a different life. I tried to live the life of the people wherever I went and be one with them because I feel one with the East. I have just completed the manuscript of a book on that pilgrimage and am now turning my attention to one on Indian life as I observed it. As you know I am not a Christian but a Buddhist, believing however, that Buddha received his teaching and wisdom from India so I am at one with all devotees of the Gita and Vedas.

Now the author of the famous "*Mother India*" Katherine Mayo has recently written a second vol. called Volume II of *Mother India* In that she again strikes hard on the Child Marriage question. She claims nothing has actually been done although many professions and laws have been passed, but no actual action taken, etc. Be that as it may be, she makes a statement I earnestly desire to challenge in my book. It is that regarding the work of the Christians :

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She asks: "What is afoot, in India today, to unseat Hindu child-marriages?" She replies to her question. "The work of one type of Christian missionaries must be placed first." I want to quote further because you may not have read the book and I want to make it clear what I want you to do for me in the matter.

She goes on first to name two Christian missionaries work; namely that of A Hindu Bishop of Dornekal and his spiritual father Bishop Henry Whitehead, English divine, and also the work of the Salvation Army. Their work has largely been among the Untouchable classes who are members of the Indian Christian community and non-child-marrying class.

Here is what she further says and which I want you to give your serious and earnest attention.

"But the Indian Christian community possesses a value to India greater than its use to itself. Being furnished, by its new creed, with a motive to serve others—having the icy despair of Karma melted out of its heart—it is today supplying to India almost all of the few Indian sick-nurses, and the great majority of Indian women teachers now available for the instruction of Hindu girls of all castes."

NOW remembering all you told me of your work on this very question the work of the Arya Samaj—that students-girls and boys-must promise not to marry until a certain age and keep the promise even after leaving school. That you are working for the education of girls as well as boys, I want you to do this for me.

I want you to write a chapter for my book. Concise and terse just what you are doing along this line. How large a work it is you are doing. How many you reach. The strength of the Arya Samaj in India etc. Make it interesting and vital. I love India and the true Indian wisdom and philosophy and I feel I cannot let this statement go unchallenged that there are only Christians who are undertaking this work of combating the child-marriages. I know that you are doing this work. I visited your University both at Hardwar and with the Girls' over at Dehradun. I notice in the prospectus I brought back with me that you also have a Girls' branch over at Delhi. Well tell all about it

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in this chapter I urge you to write for the sake of your work and your ideals, for the sake of your beloved India.

I cannot offer you anything. I am not sure I shall find a publisher for the book since the feeling is against rather than for India in this matter, and a very bitter feeling. So it may be I shall be obliged to try to finance it privately. I made my pilgrimage to India possible by selling all my jewels and doing hundreds of things few if any Western women would care to do or would dream of doing. This I say to remind you that I am seriously in earnest. I wand to set India right as far as I can. Child—Marriage is an evil, but I want Americans to know that cultured Hindus, the Arya Samaj are working on behalf of these girls and so please write me a chapter on the subject. How the boys pledge themselves not to marry until a certain age and keep their pledges, how the girls do, what you are trying to accomplish, what you already have accomplished and all other vital things and details pertaining to this important subject.

I inclose herewith 2 dollars American money equivalent approximately to cover 5 rupees. I would ask you to buy a treat of sweets for the girls at Dehradun who may some of them remember my visit there in early February of 1930. I shall never forget the visit and hope that my Karma might take me back one day. I took some pictures that day but they did not turn out well, were in fact failures. Please give the Head Woman Teacher in charge my best regards if she is the one when I was there.

One more thing—Miss Mayo refers to "Icy despir of Karma" if you can correct that erroneous suggestion and impression please do so also in your chapter.

I am such a firm believer in Karma and Reincarnation and do not see much hope for the West until it accepts those twin doctrines that I never leave a stone unturned to mention the mistaken idea Westerners have.

Now that I am writing you, my short visit comes back so clearly that I regtet that I have not written long ere this to you. I shall be anxiously waiting to know if this reaches you, if you are still at Hardwar, remember me and will write this chapter for me as a gift to

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India If the book gets published and brings anything be sure I shall not forget your kindness either. But I am now thinking more of getting it out in reply than the financial part.

I inclose a clipping I wrote to a newspaper and in which I mention your Univesity.

I have not yet found a publisher for the manuscript just completed and probably will have difficulty in doing so because it is largely on spiritual lines and West does not want to read such material. However in time it will get published. At any rate I shall let it wait and when I finish the India book shall endeavor to get it out first because people are just now interested in India and I think it will be more widely read than the account of my pilgrimage.

Wishing you the best of all good things, assuring you I remember my visit with you with considerable satisfaction and a regret that I had not remained longer to have heard more wisdom from your lips, believe me,

Very sincerely,
MIRIAM SALANAVE

Mrs LUCIEN SALANAVE
2094—45th Ave.,
Oakland, California.

Please write this chapter as quickly as you can will you not. It need not be lengthy, better terse, concise but do not omit the vital points on the subject of your work educating the girls, what you teach regarding caste. What castes go to you for education, re-marriage, etc. My book will naturally be mostly confined to the female question.

Do let me have a reply soon. Will you not?

And another important matter, can you send me a photograph or so of the girls studying? A group picture. Not pictures already printed because they cannot be photographed again, but an original photograph. This will be a splendid confirmation and also one of yourself if possible.

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